

THE
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MEMOIR OF MR. THOMAS THOMPSON,

LATE MISSIONARY TO WESTERN AFRICA.

THE subject of the present sketch was born at Paradise, near Newcastle-upon-Tyne, in January, 1819. His father having in early life become connected with the baptist church at Newcastle, brought his children with him, and Thomas, who was the youngest, was placed at the Sunday-school connected with that place of worship.

After leaving school, he was employed in a colour manufactory, of which his father was superintendent; there by his sobriety and general intelligence he gained the confidence of his employers, and at an early age was entrusted with the management of another branch of their business. Previous to the latter settlement, he became attached to Miss Susannah Garrett, who subsequently became his wife, but on offering his company, he was met by a decided refusal, on account of his indifference to religion. Soon after, his mind was much exercised on the subject of personal godliness; he had long felt it his duty to serve God, but hitherto,

he had manifested that aversion to the subject which generally characterizes the natural man; and now that he felt the kindlings of affection in the opposite direction, when he could love the being and the truths that he formerly despised, he was fearful lest the attractions of the creature were more powerful with him than those of the Creator. About the same time, Mr. Thompson having some business at the house of the Rev. R. Pengilly, the pastor of the church which he attended, that gentleman took occasion while walking with him in the garden, to introduce the subject of religion, and represented the salvation of his soul as the one thing needful. This circumstance decided him to seek Jesus. He soon after requested communion with the church, and was baptized on his profession of faith in the year 1836. Having thus taken a decided step in the right direction, he had peace and joy in believing.

A branch Sunday-school in connexion

with the Tuthill Stairs Chapel, having been commenced in Gateshead, which he attended punctually, although so far from his residence, he was chosen superintendent, and continued to conduct the school with exemplary pains-taking and intelligence, until his connexion with the Baptist Missionary Society. While in this department of Christian effort, he made rapid improvement in the gifts of prayer and exhortation, and also in devotedness to God, thus realizing the promise, that those who seek the spiritual welfare of others, shall themselves flourish in the courts of our God.

In the year 1842, the Jubilee of the Baptist Mission was celebrated by interesting meetings all over England; and wherever these meetings were held, the liveliest interest was excited in the society's operations. On the occasion of similar meetings being held at Newcastle, Mr. Thompson entered heart and soul into their proceedings; and from that time, until he fell asleep in Jesus, we may truly say, that the one idea which engrossed his time, his talents, his money, and his life, was *Christian missions*.

In 1843, a deputation from the mission visited Newcastle, when after describing the claims of the heathen, and the society's future schemes of usefulness, they made urgent appeals for the active co-operation and sympathy of all who loved Jesus and commiserated the condition of a godless world. Among other benevolent schemes for prosecuting this glorious enterprise, a steam boat was projected, in order to facilitate the movements of the society's agents on the coast of Africa. Here our brother thought he perceived the finger of God pointing out a sphere of labour specially for him. Immediately, like one of old, he conferred not with flesh and blood, but conscious of his competency for the undertaking, he offered himself to go as engineer to the vessel, with the

understanding that he should embrace all opportunities of declaring the good news of salvation. To preach the gospel to perishing sinners was the height of his ambition; and when remonstrated with for wishing to go to "the white man's grave," at the imminent peril of his life, he repeatedly declared that he *was ready to go there and die, if such were his Master's will*.

Owing to circumstances which the society could not foresee, it was agreed to send out a sailing vessel instead of one propelled by steam; but our brother having been accepted by the society, and he still wishing to go, they wrote to his minister as to his preaching qualifications, who satisfied the committee that he was apt to teach, and possessed many of the qualities thought requisite in a useful missionary. He was accepted, therefore, in the capacity of a missionary, and after several valedictory services at Newcastle, Liverpool, London, &c., on the 5th of February, 1845, Mr. Thompson, his dear wife, and children, Mr. Milbourne, (captain of the *Dove*), Mr. and Mrs. Newbegin, Mrs. Prince, and several other dear friends set sail.

They arrived at Fernando Po, on the 21st of March, in good health; and Mr. Thompson began to work in right earnest, and was at once launched into the exciting, self-denying, laborious efforts of a missionary, in the darkest land on the globe. The language of the people and the peculiarities of the country occupied their proper share of Mr. Thompson's attention; and before his death, he had made considerable progress in acquiring the Isubu and Fernandian languages. The superstition and cruelty of the people amongst whom Mr. Thompson sojourned, excited all that attention and sympathy which we might expect from one who viewed all these deeds of darkness and horror by the light of divine revelation. His pains-taking to learn the full amount of

superstition, wretchedness, and cruelty, his feeling remarks on the moral degradation of the people, and his repeated efforts to enlist the sympathy and assistance of Christians on their behalf—all evinced the spirit of him who declared that rivers of water ran down his cheeks for the hurt of the daughter of his people.

The latter part of Mr. Thompson's history will be best told in extracts from a letter written after his death to his brother, by his friend and fellow labourer, Dr. Prince.

"Upon your dear brother Thomas that stroke has been inflicted which he can never feel again; 'it has fallen once upon him, because death has fallen upon all men;' but, by the saving faith of Jesus, your beloved brother, though he be dead, yet shall he live: nor can the second death have any power over him. He gave up the ghost at the appointed hour, 10 A.M., on Friday, the 13th inst., at Bassapar, one of our stations, six miles up the higher land aback of this settlement. By his dying couch were his weeping widow; the faithful friend of his youth, Capt. Milbourne; his doctor and companion; and Mr. Philips, one of the worthy black brethren from Jamaica. It will occupy great space to relate a part of the providences in which our dear brother and I have been for some time unitedly interested; but the ways of the Lord are always precious in the eyes of those who observe them; and the dealings unto death with those we love are always desired to be known and pondered upon.

"You have, I assume, been apprized that our God has suffered certain enemies to his truth and people to stir up the nest that by his permission we have been five years constructing here on the tops of trees, among whose branches many birds of the air have found a saving lodgment. Now, he that pitieth

all men, and would that none should be lost, has of late brought to pass our desire to be more extensively useful amongst his ruined creatures; and I do not know that any one of our little band had a more upright heart in the dedication of it to the holy service than which beat within the breast of your deceased relative.

"A Spanish nobleman and envoy arrived on Christmas-day, and soon announced that the constitution of Spain would tolerate no teaching of another religion than the Roman Catholic Apostolic; and, making it a grace to allow us time to quit the island, insisted that meanwhile we should dwell as private persons and cease from the functions of protestant missionaries. He afterwards modified the stringency of his mandate, and licensed Mr. Sturgeon to continue the pastorate for this year only. Of course we began to turn our thoughts to the continent, and to prepare for the turning of our feet thither. Mr. Merrick has been settled for two years at a point about thirty-three miles across the channel of the sea between us. Bimbia is the English name, Isubu the native name of the country and people. Thither we thought we all, or the majority, must resort *pro tem.*, till the land could be spied out more extensively, and localities be selected for missionary stations. Your brother did me the favour to ask me to unite with him in the exploration of a place apart from other brethren where we might dwell together as such, in the Lord's work. The proposal was very acceptable; for he would supply the skill and labour towards clearing, building, &c., for which I have neither experience nor inclination. I could wish no more amiable a companion, nor was I likely to find one less likely to be at variance with. Every one of us appreciated the sweetness of his disposition, and the scheme was approved

by all, as likely to be mutually serviceable and co-operative. Accordingly he and I, in company with thirty-two others, sailed in the *Dove* on Thursday, Feb. 3, at 5 A.M. We were twenty-four hours in the passage, and were most affectionately greeted by our brother Merrick when we reached his house. After breakfasting, we debated our future proceedings, and arranged with brother Merrick that under his hospitality and guidance, brother Thompson and I would set forth on a walking excursion to discover a place for the soles of our feet, and where to lay a foundation for a spiritual house for Emanuel's presence, amidst these his apostate creatures. We began our journey on Friday, the 4th, and terminated it at Bimbia that day se'nnight in good spirits and in better health than we were in at our departure. He was then inspired with the hope that the Lord was about to find him a 'Rehoboth' (place or space), the name chosen by him to be attached wherever the Lord might present the occasion; and chosen because of the unavoidable delay and disappointments experienced by him hitherto in effecting a resting place. Old Calabar and Cameroons had been tried, and Fernando Po had been denied to him. He had no cause to suppose that he was then at no great distance from his appointed Rehoboth on high, as he said in his sickness, when that accommodation was made of the sense of the word, that a house was prepared for him, 'not made with hands, eternal in the heavens.' It was arranged that I should return to Clarence in the *Dove* the same evening, and busy myself there to procure tradespeople and materials for building, whilst brother Thompson should stay at Bimbia to receive them, and to construct that temporary dwelling which was intended for our united families, whilst two permanent habitations could be

erected at our place of destination. Arrived at Clarence, the next day I found Mrs. Thompson had been staying with my wife, looking very poorly, and just convalescent from a protracted and severe illness, for which resort had been made before her husband left, to the cottage at Bassapar. Thither, too, Mrs. Prince and I went at the same time for a recruiting of our impaired strength, and there we four shared together the providences and spiritual gifts of our Lord, and were of one heart and mind, rejoicing in Christ Jesus, and strengthening each other in his most holy faith.

"On Saturday, the last day of February, dear brother Thompson was called to breakfast; ague had seized upon him; his skin and eyes were jaundiced, and his stomach soon became very irritable, and he vomited much bile. At mid-day on Monday, I thought myself warranted in taking my dear companion aboard our schooner to return him to his home and wife; and he was quite impatient to go, and in no wise prejudiced by the measure.

"On Wednesday, the 11th, my spirits drooped very much, and I verged towards despair of my patient, a state of mind I pass into late and tardily, for experience has furnished such extraordinary recoveries. I was, of course, very loth to let despair enter when our beloved and valued brother was the subject of it. However, I thought him so bad that no delay should be hazarded, and his present ability to converse at intervals with his wife, and about his worldly affairs, be passed and lost for ever. I was surprised at the discovery that he was not fully impressed with the danger of his condition; though in former conversations, by occasional remarks, and in our prayers, and by his replies, I had conjectured that he was alive to his danger. Our dear brother, when talked to of setting his house in order, aroused himself, and in an

animated tone put the question, 'Why, doctor, I am not so ill as that, am I? Does my wife think me in danger?' By which we infer that he was in no great suffering, and that he dreaded alarm to his beloved. We also have a testimony to the discretion and energy of his conduct. I answered him with a smile, 'Dear brother, I think you very dangerously ill, and wish you to be so impressed too, that you may be prompted to closer scrutiny of yourself, and of the foundation of your hope, and that you may find more of the preciousness of Christ, and of the security of your refuge.' 'Very good, doctor,' was his reply; and having consented to the suggestion that his writing-desk should be a legacy to you, he addressed himself to the serious work recommended to him, called his wife, assured her of the abiding peace within, quoted certain sweet consolatory passages of scripture very applicable to his case, and whispered to her all his earthly wishes.

"At a stage of the illness when I had no dread of its being fatal, he said, 'There is one favour I want you to do for me, doctor; to write some account of my illness for my *picaninnies* and family to see. I would like them to hear some word of it.' I pledged myself to it, though I saw no striking point in the request, nor occasion for it; and I observed to him, 'Oh, you'll be able to do that by and by, and to impart an interest to it which I have no materials for.' I reminded him of that request after I had plainly told him of the danger of his life, and then asked, 'Have you any special message to your children?' 'No, doctor, I leave it all to you.'

"On the Wednesday, arrangements were made for carrying the dear object of our solicitude up to the cottage at Bassapar. I was by no means sanguine of the effect, and feared that he might

expire in the cot on the road; yet, desirous of having no after remorse because of the omission of any possible means of saving his life, and mindful of the marvellous effects of change upon myself and others in extreme sickness within the tropics, I purposed, if his condition the next morning was not considerably worse, to make the experiment. Next morning he was quite anxious to be taken, and he was carried away at an early hour, followed by his wife, his doctor, and his most affectionate friend, the captain. It is meet that I should here introduce a testimony to the invaluableness of his services both to the husband and the wife. He ministered in circumstances which no other person could have met, to that perfection of satisfaction which he gave to both parties. He executed the most trying offices by night and by day, and spared himself in no respect.

"Brother Thompson revived to an astonishing degree by his carriage up to the mountain. He became actually playful, and would every now and then exclaim, 'How delightful this is, doctor: I feel much better. You must have me carried to the upper cottage (two miles higher than where he died); I am sure I can bear it.' And once, when I was at some distance behind, he hailed me in the Isubu (Bimbian) language, and again and again sought a promise for being carried to the further one. As we drew near to the end of our six miles' course, and the sun began to be oppressive, and our carrier's strength tried, he became fidgetty, and was carried into the house, flushed and exhausted. Even then he had not relinquished the desire for going the remaining two miles to the higher abode. I quieted him by saying, 'The sun is too high now, you must wait, and we must see how you will be in the afternoon.' Soon, however, that question was settled in our minds; the

symptoms of declining life became more and more apparent; he became too feeble to answer questions, but took everything offered; and indeed, the choice he used to bespeak of the various nutritive sustaining articles that were sedulously given, had been an encouraging token very gratifying to his attendants. He dozed much, and seemed exempted from every distressing sensation; so he was at rest both in body and spirit, without any concern about the way or the time at which the summons would be delivered. It was a great mercy, after some hours of semi-insensibility, he was allowed to say some parting sentences to his weeping wife. When he could not speak he had repeatedly given a sign that all was well and at ease. She wished me to speak to him about the church at Tuthill Stairs, and he answered, 'Tell them to hold fast, tell them to go forward, and to be constant to Africa. Let them send more labourers to it.' Within an

hour of his actual decease, he answered his wife's questions of an experimental nature, with the truest collectedness and in a manner the most satisfactory to us all. That was his closing effort, and it was a *finale* well done, both as respects our holy religion, his own soul and safety, and also the consolation of his sorrowing widow. Directly after, another effort was made to gain his attention. Through her I requested he might be told that his constant friend Capt. Milbourne and his doctor were at his side. We should have been happy in hearing a parting word, and I arose and took his hand, shook it gently, and endeavoured to make him hear: 'Thompson, dear brother, your doctor says farewell;' but the taper was then expiring, its supply was expended; and as we take our rest and fall asleep when our candle is extinguished, so the extinction of this life below passed him into the privileged slumbers of those who die in the Lord and rest from their labour."

FRIENDSHIP.

A SERMON DELIVERED BY THE LATE REV. JAMES DORE, AT MAZE POND,
AUGUST 24, 1794. PART I.

"I have called you friends."—JOHN xv. 15.

SUCH was the condescending and gracious language which our Lord Jesus Christ addressed to his beloved apostles. The friendship which subsisted between them was remarkably intimate; by many infallible proofs Christ had manifested himself to be their sincere and affectionate friend, and they in return afforded him shining evidences of their strong attachment to his person and his interest. They were indeed, in the strictest sense of the term, friends: "I have called you friends." Friendship is a delightful theme; man was formed for friendship, as appears from the cir-

cumstances which attend him, the powers which he possesses, and the dispositions which he feels. His circumstances, more especially in the early part of life, render the friendly aid of other persons essential not only to his happiness but to his existence. A solitary individual indeed in any period of life could do but little towards his own comfort or even his support; mutual kindness supplies mutual wants, and promotes mutual happiness. "The rich and the poor meet together: the Lord is the Maker of them all." He who has placed them in their different

spheres, assigns them their respective duties, and the duties of each bear some relation to the general good. But general society is on too large a scale to be adequate to the circumstances, the talents, and the wishes of individuals; hence men learn to contract in some respects their views, and seek their happiness within narrower bounds. They form friendships. Friendship is a theme on which men in all ages have delighted to dwell; it has embellished the songs of poets, the declamations of orators, and the reasonings of moralists; but, alas! how imperfect is all merely human friendship. Happy those who are the friends of Jesus Christ; to whom he may address the words of our text, "I have called you friends." Such was his language to his apostles. A mutual attachment subsisted between him and them: they had many opportunities of friendly intercourse when they freely communicated their sentiments one to another, and they evidently had in view the same important end; they were workers together in instructing, in purifying, and in comforting mankind.

Christ discovered his friendship to them in admitting them to the greatest intimacy, in making known to them whatever he had received from his Father, in explaining to them the parables he delivered to the multitude, in permitting them to be with him when he retired from the world, and in the concern he uniformly showed for their happiness.

He manifested his friendship by administering to them wise and seasonable reproofs—reproofs always administered with kindness, in excusing their negligences, in pardoning with the greatest readiness their offences, and in comforting them when their minds were filled with sorrow. Oh, how graciously did he endeavour to alleviate that sorrow which filled their hearts, when he in-

formed them that he was about to leave them: "In my Father's house there are many mansions; I go to prepare a place for you." He discovered his friendship to them also by exalting them to the honour of the apostleship, making them as such his representatives and ambassadors, commissioning them to instruct men and to teach them the most glorious truths, to preach to them the glad tidings of reconciliation, and to superintend the various churches which were planted in different parts of the world. He showed his friendship in the assistance which he rendered to them in the various duties to which they were called, and the consolations he was pleased graciously to impart, so that if afflictions abounded, consolations did much more abound.

The apostles discovered their friendship to him in the readiness with which they left all to follow him; in the pleasure they enjoyed in being near his person, in their care for his accommodation and comfort, in their zeal to vindicate his honour when any slight was put upon him, in their desire to promote his cause, and in the distress which the very suggestion of his sufferings occasioned them.

The friendship of Jesus Christ continued the same to the last; but, alas! how imperfect was their friendship to him! In the hour of trial they all forsook him and fled. Reasoning after the manner of men, we should have said that when he rose from the dead he could never have acknowledged them again; that the evidence was so strong against them, it would have been impossible. But then he proved himself still their friend; he sent messengers to assure them of his regard, and in that message he particularized Peter, who had shamefully denied him. Yes, he knew that notwithstanding all their cowardice they still loved him; and when he joined the two going to

Emmaus, conversing with grief over the disappointment of their hopes, how did their hearts burn within them when he opened to them the scriptures, and gave them a view of the greatness of that love which had prompted him to suffer and to die. Then they saw his character in a light in which it had never appeared to them before; their love burnt with a brighter flame, and they could not bear to part with the stranger who had opened to them such delightful truths. The voluntary sacrifice of his life, accompanied with all the degradation and infamy to which he had exposed himself, and the hiding of his Father's countenance to which he had submitted for the salvation of men, created in their hearts a love such as they had never felt before; they took a greater interest in his cause, and their friendship was expressed in their willingness to sacrifice all, even life itself, for his sake, so that Christ might be magnified both by their life and their death.

Their love appeared also in their ardent desire to go to heaven to be for ever with him. Our Lord had prayed that those whom the Father had given him might be with him where he was, that they might behold his glory, and upon this the hearts of his apostles seemed to be set; they wished to go to heaven that they might enjoy the most intimate and endearing intercourse with him.

But the apostles were not the only friends of Christ when he was upon earth; we read of others. Lazarus was his friend, and so were his sisters; he loved them, and their attachment to to him was great. The society of such as these appears to have been his only solace when he was enduring the reproaches of those about him. "He came to his own, but his own received him not."

But are there none in this assembly to whom the Saviour is saying, "I have

called you friends." Let us attend to the description which we have of the disciples of Jesus Christ, and ascertain for ourselves whether it applies to us. We may know the friends of Christ by the following marks. They love him, they obey him, they maintain fellowship with him, they are like him, they espouse his cause.

In the first place, they are those who love him. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Love is the basis of friendship; there is no such thing as true friendship without mutual affection. In vain do we profess ourselves the friends of Christ, if we are destitute of love to him. Now, true love to Jesus Christ springs from a just view of him as he is represented in scripture, from a proper conception of his personal excellencies, and his mediatorial fitness, and of the many and great blessings which result from his mediation. A view of our Lord's personal excellencies will produce esteem; he possesses every excellence which can be considered the proper object of esteem. But we have to do with him principally as Mediator. He maintains the rights of Deity; he promotes the true interests of his people. The object for which he came into the world should endear him to his people. His qualifications for the great work in which he was engaged, and the manner in which he performed the duties of his office render him lovely, and must excite the love of his friends. Finally the blessings which he bestows ought to quicken our gratitude. Unless we love Jesus Christ we are not his disciples. This love will discover itself in the thoughts of our minds; our attention will be frequently fixed upon him; it will manifest itself by the regard which we pay to him, to his ordinances, and to the poor, who are now his only representatives in the world.

Again, if love to Jesus Christ does not produce obedience to his commands, it is not genuine. The scripture teaches us to judge of all the dispositions of our heart by the influence they have upon our conduct. In vain do any say when addressing Christ, "Master and Lord," if they do not the things which he commands. Obedience is the proper test of character. Does our Lord say, Ye are my friends when ye talk of me? when ye merely promise an attachment to me? No such thing: "Ye are my friends, if ye do whatsoever I command you." It is pleasing to yield obedience to the command of a friend—a friend possessed of high authority.

Our obedience to Jesus Christ, if genuine, will be marked with these three characters: it will be sincere, it will be universal, it will be constant. It will be sincere. I mean it will originate in a regard to the authority of Jesus Christ. We may do what Christ has commanded, and yet not approve ourselves to him, because he is not in all our thoughts; we may attend to duties from improper motives; we may do things excellent in themselves, but not from a principle of regard to the honour of the Saviour. Now, his friend wishes to know what he requires. He says, "Lord, what wouldst thou have me to do?" Hence, in order to be acquainted with the will of Christ he searches the scriptures; he sits, so to speak, at the feet of his Master, and listens to the gracious words which proceed out of his mouth. If your obedience be sincere, it will be universal; a regard to his authority in the one instance will discover itself in the other. It is I suppose on this principle that the apostle James says that he that is guilty of breaking one commandment is guilty of all; opposing as he does that supreme authority which enjoins every precept, it is plain the authority of Christ is not the rule of his obedience.

Regard to Jesus Christ will produce universal obedience, and then only are we the friends of Jesus Christ when we are studious in doing whatever he commands us.

Again, those are the friends of Jesus Christ who maintain fellowship with him. That there is such a thing as fellowship with Christ must appear to every one who is at all acquainted with the phraseology of the gospel. The apostle John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ." And the language of our Lord himself in the preceding chapter is very remarkable; he had told his apostles that he would reveal himself unto them in a peculiar manner, in consequence of which Judas (not Iscariot) said, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" To which his Lord replied, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him:" language which is expressive of the closest union and most intimate friendship—of the most important communication. Christians receive from Christ communications of light, of holiness, and of joy. He has access to our spirits. That is a remarkable expression that he will communicate himself to his people as he does not unto the world.

His people have fellowship with him also in his perfections, when there is a correspondence between the disposition which they bear and the attributes of their Lord. They have fellowship with him in his character, when their tempers and their actions correspond with the offices which he sustains. In this sense they are said to receive Jesus Christ. "To as many," says the apostle, "as received

him, hath he given power to become the sons of God." Now, in what sense can we receive Christ? Not personally; how can he dwell in our hearts but by faith? If we receive him we must have a regard for his character; if as a prophet, to receive his instructions; as a Priest, to rely upon his atoning sacrifice; and as a King, to yield obedience to his commands. Now, in these respects, and in many others, Christians have communion with Christ. They have communion with him in his word, and in his ordinances; and at some particular periods their minds are so impressed with a sense of the power, the glory, and the grace of our Lord Jesus Christ, that their love to him is inflamed, their hopes are invigorated, and every devout affection of the heart is called into lively exercise, and they are ready to say as the disciples on the mount of transfiguration, "Lord, it is good to be here;" or as Jacob, "This is none other but the house of God, this is the gate of heaven." Then they enjoy foretastes of heaven.

They are the friends of our Lord Jesus Christ who resemble him. "You may know a man by his friend, by the company he keeps," is a common observation, which discovers good sense. The Jewish Sanhedrim took notice of Peter and John that they had been with Jesus. In some respects they resembled him; friendship supposes a general similarity of disposition and conformity of sentiment. If any man have not the spirit of Jesus Christ, whatever are his pretensions, he is not his friend. Now in order to ascertain whether we are the friends of Christ, it is necessary to see what spirit animated him, and what spirit we are to look for in ourselves. Christ was possessed of a spirit of ardent piety towards God—hence he loved to meditate on the divine character; he retired from the world to maintain intercourse with his divine

Father; he endeavoured to promote the honour of God; he was animated by a spirit of benevolence to men. Greater love hath no man than that which he manifested to his disciples. The spirit of our Lord was a spirit of temperance, a spirit of humility, a spirit of fortitude, a spirit of heavenly-mindedness. Let us examine ourselves by these particulars, whether the same mind be in us that was also in Christ Jesus.

Finally, the true friend of Jesus Christ interests himself in his cause, and wishes to be an instrument in promoting his interest in the world. He may say with Paul, "For me to live is Christ." He wishes to convey to others the ideas which he has formed in his own mind, to impress on them his own feelings, to introduce them to the enjoyment of the same refined and exalted pleasures which he experiences; he wishes that he could by his prayers, by his instructions, by his example, by his effort, extend the borders of the Redeemer's empire. He prays that the kingdom of Jesus Christ may come; he rejoices when sinners are converted; he mourns over the impenitent; he takes the young convert by the hand, and gently guides him forward; he mourns when any depart from the living God. He can say with an expanded heart, "Grace be with all who love the Lord Jesus Christ in sincerity." Thus is he attached to the cause of Christ. Now, let us ask, do we love him? do we do his will? do we enjoy communion with him? do we resemble him in the temper of our minds? are we desirous of working together with him in promoting the best interests of the human species? If so, we are the friends of Christ; and we may consider him as saying to us in the words of our text, "I have called you friends." Happy is the man who is the friend of Christ: the friendship that subsists between him and his people is infinitely important.

THE SMALL INCREASE OF THE CHURCHES.

BY THE REV. CORNELIUS ELVEN.

"THIS is a lamentation, and shall be for a lamentation:" for unless it is humbly, devotionally, and practically so, we may have in yet deeper tones to lament not only the small *increase*, but (continuing in our retrograde course) the actual *decrease* of our churches, and then, "What shall we say when Israel turneth their backs before their enemies?" Pastors! deacons! members of our churches! have you thought how Zion would weep—how hell would rejoice—if our trumpet should for the first time sound a retreat? Various have been the causes assigned for our present position, and all of them probably more or less to the point; but there is one which has deeply affected our minds. We refer to what, from our own observation, confirmed by the testimony of our brethren, we believe to be a truth, viz., *The number of converted persons in our congregations that have not joined our churches.* Were these to come out and be as decided for the Saviour, as he was for them, when "he went forth bearing his cross," our statistics next year would tell another tale, and our harps which are now moaning in the wind, would be tuned again to "the voice of them that make merry." We certainly cannot as churches boast of apostolic succession in this matter; for in that golden age, "they that gladly received the word were baptized." Conversion and profession, discipleship and membership, were then inseparable, for God had joined them together, and no man dared to put them asunder. Those that believed "put on Christ," and those that gave themselves up to the Lord, gave themselves also up to his people. But now, alas! we believe to a greater extent than ever, there is a lamentable defection in this particular,

for many conversions that have never been told in the gates of our Zion, have been celebrated with joy in "the presence of the angels of God." And is there not a cause? Doubtless there are many; some pertain to the *church*, and some to the *converts*.

FIRST. THE CHURCH MAY BE BLAMED.

Some churches are so intensely absorbed in the *politics* of the day, that the example of pastors and members, however unintentional, is likely to foster in young converts an intensity of political feeling, anything but favourable to the full development of the spiritual life: for example, we are as deeply convinced as the most vociferous, of the unscriptural alliance of church and state; but with all deference and kindly feeling we submit whether that, or any other political question, may not injuriously overlay in the mind of a young convert the greater one, of the individual duty and privilege of a personal and practical decision for Christ! One thing is undeniable, that the converts in the apostles' days, aye, and in the better days of our own churches too, were not exposed to this deleterious influence. No ministers *then* deliberately laid aside the great commission to "preach the gospel" to become editors of newspapers, or if they had, the churches would not have applauded and sustained them. We simply state the fact, and ask, whether the infusion of a new element into our churches has not diluted our spirituality, and in so much neutralized the divine magnetism which used to attract the willing converts to our gates?

Then again have we not to confess to a *want of attention to our congregations*? Is it not a truth that members of churches sit side by side, year after

year, with their fellow worshippers, without knowing or asking the state of their minds? One of the many to whom Harlan Page's holy zeal was blessed, declared on joining the church, that the gospel had been preached to him "*at arm's length*," as he termed it, that is, from the pulpit, for many years, but it never reached his heart; till one morning, Harlan Page came and sat in the seat beside him, and after the service said to him, "Friend, do you love the Saviour?" It was a nail fastened in a sure place by the Master of assemblies, and resulted in his conversion. Many also who have been "pricked in their hearts," have told us they would have given anything if some of the members would but have broken the ice by a single word of inquiry. But, no; the whole process of spiritual renovation may take place in a sinner's heart,—conviction, conversion, repentance, faith, and love, and some members of churches sitting in the same pew be alike unconscious and unconcerned about it. Angels have watched the trickling tear, and have beheld with joy the beaming gladness of the convert, when God has "lifted upon him the light of his countenance." But what have members of churches to do with all this? *They* will not interfere with the preacher's province, nor intrude upon the work of the Spirit! and yet it is written, "Curse ye Meroz, because they came not to the help of the Lord against the mighty."

In some churches *strife and division* may not only have grieved the Holy Spirit, and caused him to withdraw his influence, but may have deterred converts from a public profession. Indeed, such churches can hardly say, "Come with us, and we will do you good." A vineyard abounding with the thorns and briars of disputation cannot be a very congenial soil for the tender plants of grace; and we must not indulge in

very sanguine expectations of improved statistics, till the religious element predominates over the political,—till our members are "fellow labourers together" with their ministers, and holy love and peace abound in our churches. Then will the Lord command the blessing upon the mountains of Zion, even life for evermore.

May there not also be a hindrance to many sincere, but weak and trembling converts, *where a personal relation of experience before the whole church is insisted upon!* And is this term of communion made by God or man? Alas, it is of human device, and a cruel device it is! Oh, what scenes of mental torture have been endured by the pastor, the candidate, and the right-minded members, when trembling young Christians, frightened by their own voices, have been put upon this Procrustean rack! And to what purpose? Is this the way to elicit a calm and truthful account of religious experience? Certainly not. We have only one account of an individual joining a church, in our statute book, the New Testament; that of Saul of Tarsus, offering to join the church at Jerusalem. And how was he received? *Not by a personal relation of his experience*, though he was well able to have given it, but by the report of Barnabas. Let our sticklers for the practice we reprobate consult Acts ix. 26, &c., and not continue to insist upon young converts doing what the great apostle was not required to do by the primitive church. It should be remembered that young Christians have hindrances enough from Satan, their own hearts, and the world; henceforth, let us no more put an unscriptural stumbling-block on the threshold of our churches, "lest those who are lame be turned out of the way;" and remember, while such a practice will never keep out a hypocrite, it may, and does exclude many whom, though "weak

in the faith," we are commanded to receive.

SECONDLY. THE CONVERTS THEMSELVES MAY BE BLAMED.

Dear friends, for we speak to those whom we hope are really the friends of Christ, permit us to remind you of his own words, "Ye are my friends if ye do whatsoever I command you." You admit that your Lord and Master has commanded you to follow him in the ordinances of baptism and the Lord's supper, and surely, as long as you refuse, you must hear his voice administering the keen rebuke, "Is this thy kindness to thy friend?" We pray therefore that you may feel your unkindness to this best of friends, and that you may speedily be heard singing,

"Dear Lord, the ardour of thy love
Repoves my cold delays,
And now my willing footsteps move
In thy delightful ways."

Till then, let us talk a little with you on the reasons of your standing aloof.

Do you say you are afraid of falling, and so dishonouring the Saviour? Can you be sincere in alleging this as your reason? Do you think then that you may expect upholding grace out of the path of duty, and that it would certainly be withheld if you were in it? Bunyan's pilgrims found By-path Meadow more perilous than the king's highway, and so will you. But then what a contradiction is involved in this plea; you say, you are afraid of dishonouring God, if you keep his commandments, and so you prefer dishonouring him by neglecting them! If you were really jealous of the divine glory, would not your sincerity be best proved by "following the Lamb whithersoever he goeth?"

Or are you saying concerning a public profession, "*I can be saved without it.*" Well, if your lot were cast by shipwreck or some other providence among

heathens, where there was no church of Christ, and no administrator of gospel ordinances, you might solace yourself by such a consideration. Or were you converted like the dying thief, at the eleventh hour, and brought to love the Saviour in the agonies of death, you might then also adopt such language. But now, in health and strength, with Christian ministers, and churches ready and waiting to receive you, and the Saviour himself inviting you to follow him, it is not quite so sure, that you can be saved without obeying his command? You may be startled at this, and think we are making ordinances essential to salvation, than which nothing is more abhorrent to our convictions. But such an excuse as, "I can be saved without it," indicates a state of mind, in which it is difficult to discover *love to Christ*, and without that you cannot enter into the kingdom of heaven; while for any persons professing to be his disciples, and acknowledging the divine institution of his ordinances, to justify their disobedience by the flippant remark, "Oh, we can be saved without them," is just pouring contempt upon his authority. "You use no other friend so ill." Think again of the unkindness and insincerity of this plea; renounce it, repent of it. Take up your cross and follow him. But if you are yet harping on this string, "I can be saved without it," hear what Christ has said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matt. x. 32. This is a stern and uncompromising declaration; you may trifle with it, but there it stands, a swift witness against you.

Another of your excuses may be, *Oh, there are many Christians that never join a church.* And is this the plea you will dare to urge before the judgment-seat of Christ? Ought you to follow Christ or his disobedient disciples? Why, others are pointing to *you* just as

you are pointing to *them*, in justification of their sin of omission. Thus, you are not only a partaker, "but a promoter," of other men's sins. So Adam pointed to Eve, and Eve to the serpent. So the wicked Jews pointed to the Galileans: all seeking to justify themselves by pointing to others. This plea you perceive puts you into bad company, and the voice of Jesus is to all such reasoners, "What is that to thee? follow thou me."

Dear friends, can you expect to be recognized at the coming of the Lord as those who "follow the Lamb whithersoever he goeth?" If you refuse to follow him now, can you hope to sit down to "the marriage-supper of the Lamb" in glory, if you wilfully neglect the ordinance of the supper on earth? Ponder these thoughts, and may the love of Christ constrain you to be decided in his cause.

In conclusion, let us as church members be increasingly prayerful and watchful, that *we* do not hinder converts from "putting on the Lord Jesus Christ." It is distressing beyond measure when the worldliness, the evil tempers, or the unscriptural condition of churches, frighten away the lambs from the fold. Oh, ye wicked professors!

ye enemies of Christ! for we can call you by no gentler name, we beseech you to consider the evil of your ways, and abandon all that is unlovely and unscriptural, that you may in life and lip exclaim, "Come ye blessed of the Lord; why stand ye without?"

And you, young Christians, be not discouraged. If some are living unworthy of their profession, they will have to account for this, and not you. If you are hindered by the oppositions of *worldly friends*, heed it not. We are aware it is a formidable thing to brave the displeasure of the partner of your life, or to seem to be disobedient to a parent. But obedience to Christ is a paramount duty. We can sympathize with you in such alternatives; but the dearest of earthly friends must give place to the Saviour. The cross may be heavy but the crown will be glorious, and while the one is transient, the other will "never fade away." Up, then, and halting no longer between two opinions, be this your song,

"O Christ, I freely have from thee,
Thyself, and all that's thine;
And justly thou shalt have from me,
Myself, and all that's mine."

Bury St. Edmonds.

THE SEALS, THE TRUMPETS, AND THE VIALS.

II. THE TRUMPETS.

"As the seals went to destroy the empire as pagan," says Mr. Fuller, "the trumpets will go to overturn it as Christian." Its Christianity was but nominal; and when professedly Christian, it was as really hostile to the kingdom of Christ as the old pagan empire. To prepare the way for the triumph of that kingdom, it was still necessary that the Roman empire should be broken to pieces and destroyed.

There is, however, in one respect, a marked difference between the seals and the trumpets. Internal causes, under Divine Providence, led to the overthrow of the pagan establishment, without any foreign intervention. The opening of the seals is but the development of successive troubles arising from internal sources, weakening the empire and rendering it an easier prey to adverse powers. The trumpets, on the

contrary, summon to the conflict distant adversaries, some of them so distant as to have been previously unknown. A trumpet is blown, and immediately a formidable host from without the boundaries of the civilized world appears, performs the dreadful work assigned to it, and leaves the empire less able than before to resist its next assailants. Another trumpet is blown, another host arrives from a different quarter, and another scene of devastation ensues; till at length the empire itself and the kingdoms that sprang from it are completely and irretrievably destroyed.

As one of the greatest hindrances to a correct understanding of the Apocalypse arises from the prevalent ignorance of the civil history of the times to which it refers, and the history of the times of the trumpets is probably less known to modern readers than that of any other period, it may be advantageous to quote here a portion of the Preface to Gibbon's History in which, without the slightest reference to prophecy, he sketches the Decline and Fall of the Roman Empire.

"The memorable series of revolutions, which, in the course of about thirteen centuries, gradually undermined, and at length destroyed, the solid fabric of human greatness, may, with some propriety, be divided into the three following periods :

"I. The first of these periods may be traced from the age of Trajan and the Antonines, when the Roman monarchy, having attained its full strength and maturity, began to verge towards its decline; and will extend to the subversion of the western empire by the barbarians of Germany and Scythia, the rude ancestors of the most polished nations of modern Europe. This extraordinary revolution, which subjected Rome to the power of a Gothic con-

queror, was completed about the beginning of the sixth century.

"II. The second period of the Decline and Fall of Rome, may be supposed to commence with the reign of Justinian, who by his laws, as well as by his victories, restored a transient splendour to the eastern empire. It will comprehend the invasion of Italy by the Lombards; the conquest of the Asiatic and African provinces by the Arabs, who embraced the religion of Mahomet; the revolt of the Roman people against the feeble princes of Constantinople; and the elevation of Charlemagne, who, in the year 800, established the second, or German empire of the west.

"III. The last and longest of these periods includes about six centuries and a half; from the revival of the western empire, till the taking of Constantinople by the Turks, and the extinction of a degenerate race of princes, who continued to assume the titles of Cæsar and Augustus, after their dominions were contracted to the limits of a single city, in which the language, as well as manners, of the ancient Romans, had been long since forgotten."

The causes of the Decline and Fall of the Roman empire enumerated by the historian in his last page are these : — "The artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorder of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the western empire of Charlemagne; the crusades of the Latins in the east; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age."

*R. Fleming, 1701.**J. Ryland, sen., 1779.*I.
viii. 7.Hail, fire, blood
on the
EARTH.Third part of trees
and all green grass
burned up.

The first trumpet began a little after Constantine's death in the wars between his eldest and youngest son, or at the death of the first in battle, and of the last by the usurpation of Magnentius, which was a kind of mixed storm of hail, fire, and blood. The conclusion of it seems to be the usurpation of Maximus, the death of Valentinian the second, and finally, the wars and death of Theodosius, so that it began with the year 339, and ended A.D. 395.

The first trumpet is a period which begins at the death of Theodosius the Great, in the year 395. This trumpet brings in the famous Alaric with his army of Goths, who began his ravages in the same year that Theodosius died. He invaded the Roman empire, and twice besieged Rome, and set fire to it in several places, but was stopped by Stilicho, the general of the Roman army.

II.
viii. 8, 9.Mountain
burning with fire
cast into
SEA.Third part of sea,
blood.Third part of
living creatures
and of ships de-
stroyed.

By this we are to understand unquestionably the irruption of the barbarous nations of the Goths and Vandals into the Roman dominions. This began about the death of Theodosius, and made a formidable progress (A.D. 405) under Radagisius, and afterwards Alaricus, who took Rome in 410, and Athaulphus the Goth, who pillaged the great city in 414. Italy and the other Roman provinces were wasted miserably by these, and Genseric and Attila, to the year 476.

This dreadful image, as it respects the Roman empire, sets before us Attila and his army of Huns, who wasted the Roman provinces and compelled the eastern emperor Theodosius the second, and the western emperor Valentinian the third, to submit to shameful terms, about the year 450. As it respects the church of Christ, it refers to the error of Macedonius, some time bishop of Constantinople, who attempted to destroy the Godhead of the Holy Spirit, as Arius had levelled his artillery against the Godhead of the Son, in the reign of Constantine the Great.

III.
viii. 10, 11.Great Star
fell on third part
ofRIVERS
and

FOUNTAINS.

Third part of waters
turned into
wormwood.
Men died of the
waters.

The third trumpet plainly represents the destruction of the western empire by a star falling from the heaven of its glory, as a burning lamp. For after it had struggled with its fatal destiny under the obscure Cæsars, Avitus Majoranus, &c, it did at length expire with Augustulus (A.D. 475 or 476.) This star was called Wormwood, because of the bitter troubles this brought upon the empire. For the Ostro-Goths

This describes Genseric and his army of Vandals, who came from Africa and plundered Rome, and returned back with immense wealth, anno 455. As this respects the church it describes Pelagius, the great star called Wormwood, who embittered the sweet doc-

A. Fuller, 1815.

As the seals went to destroy the empire as pagan, the trumpets go to destroy it as Christian. By the *earth* we may understand those parts of the empire which were *continental*, as Gaul and the southern parts of Germany. By a third part only being affected at once, may be meant, not only that the events should take place by several successive calamities, but that the effect of the whole would not be to destroy the western empire, but to subvert it. The ravages of the Goths and others were that to the empire which a terrible hail-storm, with thunder and lightning is to the trees and the fields.

Alaric, the king of the Visigoths in 408, made large demands on the Roman government, accompanied with intimations of what would follow if they were not complied with. Rome was taken, and for three days given up to the plunder of the besiegers. Spain and Portugal were invaded by the Vandals, the Suevi, and the Vandals who had previously desolated Gaul. If *Ætna* or *Vesuvius* had been thrown into the ocean, it could hardly have produced a greater effervescence among the waters than these things produced among the nations. The sea would also have a special reference to these calamities being brought upon the maritime parts of the empire.

Attila again declared war against both the eastern and western empires, in the year 450, devastating those parts of Italy which border on the Alps. This surely must be the "great star burning as it were a lamp," which followed the sounding of the third trumpet, and which, shooting like a fiery meteor from east to west, and falling upon the rivers and fountains of waters,

J. Conder, 1845.

Alaric
and
Rhadagasius.
394—410.

Genseric.
429—477.

Attila.
450—453.

From the north, whence hail proceeds, came those hosts of barbarians, a conflict with whom in 367 occasioned Gibbon to say, "The splendour and magnitude of this Gothic war are celebrated by a contemporary historian; but the events scarcely deserve the attention of posterity except as the preliminary steps of the approaching decline and fall of the empire. . . . "If the subjects of Rome could be ignorant of their obligations to the great Theodosius," says Gibbon, "they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January; and before the end of the winter of the same year, [395] the Gothic nation was in arms." . . . "Eleven hundred and sixty-three years after the foundation of Rome, the imperial city which had subdued and civilized so considerable a portion of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia." A. D. 404.

Gibbon says, "The Vandals and Alani who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast above ninety days journey from Tangier to Tripoli." . . . "He resolved to create a naval power." . . . "He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms." . . . "The fleets that issued from the port of Carthage again claimed the empire of the Mediterranean." . . . "Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public or private, of sacred or profane treasure was diligently transported to the vessels of Genseric." . . . "The Vandals repeatedly visited the coast of Spain, Liguria, Tuscany, Campania, Lucania, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean; and their arms spread desolation or terror from the columns of Hercules to the mouth of the Nile." A. D. 430—467.

Attila is styled by Gibbon "that formidable barbarian who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman empire." . . . "The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated by the myriads of barbarians whom Attila led into the field." . . . "The armies of the eastern empire were vanquished

R. Fleming, 1701.

planted themselves in Italy, and reigned as arbitrarily as the emperors had ever done. So that this period began with the kingdom of the Ostro-Goths, A. D. 476, and ended with it, A. D. 553.

J. Ryland, sen., 1779.

trines of the grace of God. He died in the year 430.

IV. SUN, MOON, STARS,
viii, 12, 13. one third part
smitten,
Third part dark-
ened.

The fourth trumpet brings yet further desolations on Rome, by darkening its splendour and glory, represented by the eclipsing of the sun, for a third part of it, and the moon and the stars also, in a like manner; by which we are to understand, no doubt, the decay of the imperial power and authority in the west, by the Lombards and the Exarchat afterwards. So that this trumpet lasted from the year 568 to the year 758, when Pepin made the pope in a manner king of Rome.

This trumpet has respect to that darkness and ignorance which the barbarous nations, the Goths, Huns, and Vandals, spread and left throughout the empire. All kind of useful learning and evangelical knowledge declined, and blindness and barbarity took place. The fourth trumpet began in the year 476, when Odoacer, king of the Heruli, came to Rome with an army of barbarians. He stripped Momyllus (Augustulus) of the imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy.

V. STAR
ix. 1—12. falls to earth.
Bottomless pit
opened,
LOCUSTS
torment men
five months.

No other than the bishop of Rome can be meant by the star that fell from heaven. For this is the symbol of the gospel ministry, and agrees not therefore with Mahomet. The key of the bottomless pit, which he and his followers boast of as the keys of Peter, was put into his hand by the old serpent. The smoke signified the ignorance that then prevailed, and the errors spread abroad by the monks. The locusts were the Saracens that followed Mahomet, who compiled the model of his religion by the help of Jews and Christian heretics.

This describes the rise of Mahommed, with his eastern locusts the Saracens; and the rise of the pope of Rome, with his western locusts, the cardinals, monks, friars, popish bishops, and clergy of that church. Phocas, the villain, murdered his master, the emperor Mauritius, with his children, and took the imperial crown to himself. He gave to pope

A. Fuller, 1815.

J. Conder, 1845.

impregnated the streams with a mortal bitterness. If the rivers and fountains denote, as has been supposed, the mountainous parts of the empire, whence they have their origin, the facts have a remarkable coincidence with the prediction.

in three successive engagements; and the progress of Attila may be traced by the fields of battle. The two former on the banks of the Utus, and under the walls of Marcianopolis, were fought in the extensive plains between the Danube and mount Hæmus." . . . "His standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Necker, where he was joined by the Franks." . . . "The Hercynian forest supplied materials for a bridge of boats; and the hostile myriads were poured, with resistless violence, into the Belgic provinces. The consternation of Gaul was universal." From the Rhine and the Moselle, Attila advanced into the heart of Gaul, crossed the Seine at Auxerre, and, after a long and laborious march, fixed his camp under the walls of Orleans." Crossing the Alps, he entered Italy, and "spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appenines."

Every thing from this time went to eclipse the imperial government. Africa, Spain, Britain, the greatest part of Gaul, Germany, and Illyricum, are said to have been dismembered from the empire. The court was full of intrigue and murders. Genseric entered Rome without opposition, and gave it up to be sacked and plundered by his soldiers fourteen days. At length the western empire expired under Augustulus, in the year 476.

Odoacer, &c.
479—522.

Gibbon says, "The precise year in which the western empire was extinguished is not positively ascertained. The vulgar era of A. D. 476 appears to have the sanction of authentic chronicles. But the two dates assigned by Jornandes would delay that great event to the year 479." . . . "Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind." . . . "But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory." . . . "The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the east, from the Danube to the Nile and Tigris; the Gothic and Vandal kingdoms of Italy and Africa were subverted by the arms of Justinian; and the history of the Greek emperors may still afford a long series of instructive lessons and interesting revolutions."

On the most mature consideration I concur with those expositors, who while admitting the locusts to be Mahomet's destructive hordes of Saracens, yet understand the smoke of popish darkness, and the fallen star of the fallen bishop of Rome. The bishop of Rome was once a star in the Christian firmament; but abandoning the doctrine and spirit of a Christian minister, and setting up for worldly domination, he "fell from heaven unto the earth," and thus became a fit agent for "opening

The Saracens.
612—762:

"The Christians of the seventh century," says Gibbon, "had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the virgin Mary with the name and honours of a goddess." . . . "The religion of Mahomet might seem less inconsistent with reason, than the creed of mystery and su-

R. Fleming, 1701.

The five months or 150 years, wherein they tormented the Christians was from A.D. 622 to 772. But the period of this trumpet must be from 758 to 1067 or thereabouts, when Tangrolipix the Turk put an end to the Saracen empire.

J. Ryland, sen., 1779.

Boniface the third, the title of Universal Bishop, in 606, and from that very time the popes of Rome grasped at spiritual and civil power to come fully up to their title. Mahommed rose at the same time in the east; and as the eastern and western antichrists rose together, so they will be destroyed together at the end of 1260 years.

VI.
ix. 13.
to
xi. 14.

FOUR ANGELS
at the Euphrates
loosed to slay
third part of men.
200,000,000
horses
with
breast-plates of fire
and brimstone;
fire, smoke and
brimstone issuing
from their mouths.

The sixth trumpet brings in the Turks upon the stage of the Roman empire, who are represented as four angels or messengers of judgment, because they were then divided into four sultanies. They were loosed from Euphrates as being prepared instruments in the hand of God for the ruin of the Grecian empire. In the specified period of 391 years they destroyed the eastern empire. From the time when Tangrolipix erected the Turkish empire upon the ruins of that of the Saracens, if we compute the 391 years we are led down to the remarkable year 1453, when Mahomet the Great took Constantinople.

These angels are the Ottoman Turks; and they may be called angels or messengers, because they were the messengers and executioners of God's wrath upon the eastern empire. As soon as the providence of God had suffered them to pass the river Euphrates, they were let loose like so many furies, and in a little time over-ran and destroyed the whole eastern empire, and settled their own, now called the Turkish or Ottoman empire; and which was done about the year 1301. The empire of the Saracens being entirely demolished by Togrul Beg or Tangrolipix; and in the year 1453 the Turks took Constantinople, and put an end to the eastern Roman empire.

VII.
xi. 15.
to
xvi. 1.

KINGDOMS OF THIS
WORLD become
kingdoms of our
Lord and his
Christ.
Temple of God
opened,
Ark of testament
seen,
Lightnings.
Voices.
Thunderings.
Earthquake.
Hail.
Vials poured out.

This period brings in reformation, and by various steps makes the kingdoms of the world, which before were under Antichrist, to change so far and so wonderfully, as to become the kingdoms of God and Christ; so after a general but glorious account of the state of the church from the reformation (chap. xiv.) and a general account of the vials to be poured out on the popish party during the same period (chap. xv.), we have a distinct account of the pouring out of these seven vials, in obedience to the great voice out of the temple (ver. 1), which is but a repetition of the seventh trumpet, under a new representation of it.

This glorious period is yet to come, and will commence at the end of our present Sardinian state of the church. The seventh trumpet brings on the utter ruin of Pope and Turk, and issues in the spread of the gospel through the whole world.

A. Fuller, 1815.

J. Conder, 1845.

the bottomless pit." As the smoke brought forth the locusts, though both proceeded from the pit, so popery brought forth Mahometanism. Five months, reckoning thirty days to a month, and each day a year, would be 150 years, and this was the period in which the Saracen arms are said to have prevailed. They began about 612.

The four Turkish governments, the seats of which were at Bagdad, Damascus, Aleppo, and Iconium, are called angels, as being messengers of wrath, commissioned to destroy the corrupt Christians of the east. The "loosing" of them refers to the removal of those destructions which for a time impeded their progress. Their continuance for "an hour, and a day, and a month, and a year," reckoning by prophetic time, includes 391 years, which beginning from 1281, the year of their first victory over the eastern Roman empire, extends to 1672, the year of their last victory over the Poles. "Fire, smoke, and brimstone issuing out of their mouths" seems to allude to the use of gunpowder in war, which began about this period. The symbol is expressive of what a body of horsemen, fighting with fire arms, would appear to a distant spectator, who had never before seen or heard of anything of the kind.

Towards the enemies of the church this is a woe-trumpet — a signal of mighty vengeance; towards the church itself it is a kind of jubilee trumpet — announcing the year of enlargement. Under the first of these aspects it includes the seven last plagues, which are subdivisions of it; under the last aspect it comprehends all the success of the gospel previous to and during the millennium. As the temple was polluted and shut up under certain idolatrous reigns, and opened in times of reformation, so the gospel temple has been treated under the reign of Antichrist, and so it shall be restored at, or towards the end of the 1260 years.

perstition which in the seventh century disgraced the simplicity of the gospel." . . . "In the ten years of the administration of Omar, the Saracens reduced to his obedience, thirty-six thousand cities or castles; destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of—1. Persia; 2, Syria; 3, Egypt; 4, Africa; and 5, Spain."

The Turks.
1057—1453.

"Twenty-five years after the death of Basil," says Gibbon, "his successors were suddenly assulted [1050] by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. The myriads of Turkish horse overspread a frontier of six hundred miles, from Taurus to Arzeolum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet." . . . "Except in a single instance, a period of nine reigns and two hundred and sixty-four years is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience, and their enemies with terror." . . . "From an humble origin, the Ottomans arose, the scourge and terror of Christendom. Constantinople was besieged and taken by Mahomet II., and his triumph annihilates the remnant, the image, and the title, of the Roman empire in the east." May 29th, 1453.

In 1845, Mr. Montgomery of Sheffield wrote thus:—"Looking back through the vista of past ages, we cannot discover a time when there was so sure a hope of the literal fulfilment of ancient predictions concerning the universal diffusion of the knowledge of the only true God and Jesus Christ whom he hath sent, as we may confidently cherish in this day of salvation, when the mighty God, even the Lord hath spoken, and called the earth even from the rising of the sun to the going down thereof. What, indeed, hath God wrought within the last fifty years! In 1795, was there a man of faith and prayer who could have believed, if it had been told him, what would be the veritable effects of the labours of missionaries sent forth by the societies then commencing."

A REMARKABLE DREAM.

IN a sermon delivered by the Rev. John Jukes of Bedford, occasioned by the death of a venerable deacon of the church under his care, Mr. Thomas Kilpin, the following facts are mentioned in reference to an aged grandmother to whom Mr. Kilpin was much indebted for spiritual advantages in early life.

"She was originally a member of the church of which Dr. Doddridge was the pastor at Northampton. The privileges enjoyed by her in connexion with his ministry were much valued; and when in the course of time she removed with her husband to another part of the county, less favoured with the means of grace, she deeply felt and much deplored her loss. But she sought, by the private exercises of religion, to make up, as far as possible, for the want of its public ordinances. She was much with God in secret, pleading for herself and for her family; and he who seeth in secret has since rewarded her openly. On one occasion, after having been thus employed, she had a dream which afforded her much encouragement in after life, and appears so remarkable when viewed in connexion with subsequent events, that it not only deserves but demands a place in this brief narrative. She dreamed that whilst engaged in earnest prayer for her family, an angel appeared to her and said, 'What is thy petition?' She replied, 'Lord, that my *husband* may live before thee.' The answer given was, 'What I do thou knowest not now, but shalt know hereafter.' The question, 'What is thy petition?' was repeated, and she then said, 'Lord, that my *children* may live before thee,' to which she received the gracious reply, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' Once more was the question, 'What is thy

petition?' put to her, and she was emboldened further to ask, 'Lord, that my *grandchildren* may also live before thee.' The animating response, 'Thy children's children shall be a seed to serve me,' was immediately added to those before received. The declarations thus conveyed to her mind were all, in due time, literally fulfilled. There was satisfactory evidence of the decided piety of *all* her children and grandchildren. Her husband also was converted, but not until after her death, so that she had not the satisfaction of knowing it on earth. No less than sixteen of the descendants of this devoted woman have been, at different times, in fellowship with the church assembling in this place. Oh, who can fully estimate the importance of female influence, when under the full control of religious principle? If Christian wives and Christian mothers would all strive to imitate the example now before us, what might we not anticipate as the result?"

This dream affords an illustration of a principle respecting dreams which, though commonly overlooked, is of great practical importance. A dream may fairly be regarded as an indication of the state of the dreamer's heart. His predominant desires in his waking hours will be his predominant desires in his dreams. The object of his love or hatred in the day will be equally an object of love or hatred in the visions of the night. Thus Solomon, at the commencement of his reign, desiring habitually above all things the possession of wisdom and knowledge adequate to the important station which he had been called to occupy, when he dreamed that God said to him, "Ask what I shall give thee," naturally replied in his dream, "Give me now

wisdom and knowledge," and this was taken by the Almighty as evidence of the state of the young sovereign's heart. "God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honour, or the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." So, the predominant desires in this good woman's

heart being the conversion of her husband, her children, and her grandchildren, her replies to the question, "What is thy petition?" were such as she would have given had she been awake; and God accepted her request. By considering *the part which we take* in our own dreams, with this principle in view, that it indicates the state of our hearts, we may derive from many of them practical benefit. They may serve either to abase or to cheer us. Sin may be committed in our dreams for which we ought to humble ourselves, or right desires may predominate in our dreams from which we may derive legitimate encouragement.

THE WIDOW'S PRAYER.

A WIDOWED mother on her death-bed lay,
And by her side there knelt her only son;
In feeble accents she was heard to say,
'Almighty God! thy will, not mine, be done.

Since thou dost call, I cheerfully obey,
And leave this sinful world of woe and care:
But there is one who on this earth will stay,
He is the burden of my anxious prayer.

Since thou hast been the widow's constant friend,
The widow's only child do not forsake;
But let thy goodness all his steps attend,
And on the helpless orphan pity take.

Hast thou not promised thou wilt always be
A gracious parent to the orphan race,
And those that put their only trust in thee
Shall be partakers of thy richest grace?

I, fully trusting in thy promised word,
Unto thy guardian care do now commend
My son, my only child. Oh, gracious Lord,
Be thou his guardian and his constant friend.'

Cheltenham.

Then turning to her weeping child she said,
'Fear not, my son, when you are left behind,
For there is One who will, when I am dead,
Be still thy parent, and to thee be kind.

Doubt not his love, but trust his tender care,
And all thy ways commit into his hands;
Live near to him by humble, fervent prayer,
With holy love obey his great commands.'

In earnest tones the child replied with tears,
'Now to the Lord I make a solemn vow;
I dedicate to him my early years,
Whilst youth and health sit lightly on my brow.

I consecrate to God all I possess,
Both soul and body to him I resign:
Witness, O Lord, to what I now confess,
Henceforth for ever I am only thine.'

Then spake the widow from her grateful heart,
Since thou hast spared my life to see this day,
Now let thy servant, Lord, in peace depart;
And with a smile, her spirit passed away.

H. A.

THE VOICE OF THE CREATOR.

From the Child's Poetical Naturalist, by Mary Dring.

A voice from the mountain,
A voice from the plain;
In the warbling fountain,
I hear it again;

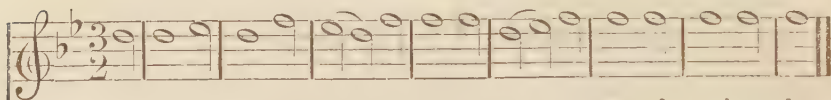
The voice of Jehovah proclaiming his love,
In all things around us, beneath and above.

The works of creation
His mercy declare,
The God of salvation,
By whom all things are;

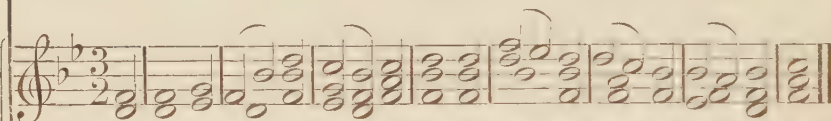
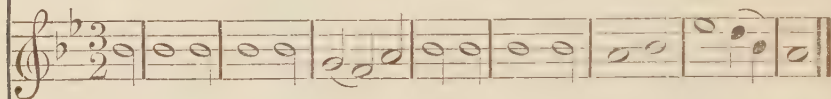
Beast, bird, fish, and insect, a flower, or a stone,
Omnipotent wisdom and goodness make known.

COMMUNION. L. M.

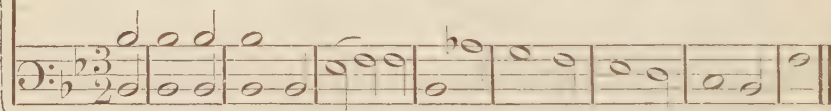
(The Copyright of this Tune is the property of the Composer, Mr. Alexander Hume, of Edinburgh.)



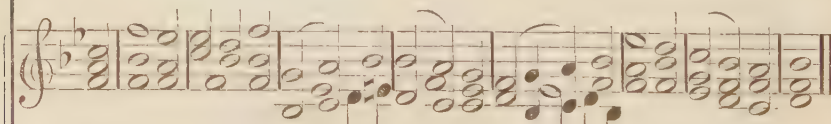
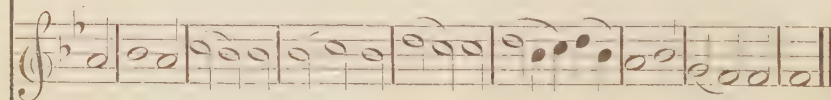
'Twas on that night when doom'd to know, The ea - ger rage of ev ' ry foe ;



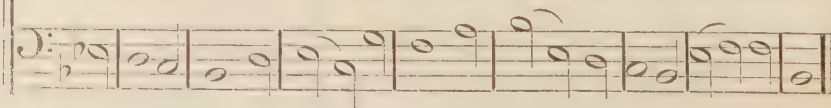
'Twas on that night when doom'd to know, The ea - ger rage of ev ' ry foe ;



That night on which He was be - tray'd, The Sa - viour of the world took bread.



That night on which He was be - tray'd, The Sa - viour of the world took bread.



CHRONOLOGICAL PAGE FOR AUGUST, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Tu	h m	Proverbs viii.	Moon's first quarter, 57 m. past 2, morning.
		7 44	Hebrews xii. 1—13.	Baptist Irish Committee.
2	W	4 28	Proverbs ix., x.	1100, William II. died, aged 43.
		7 43	Hebrews xii. 14—29.	1830, Abdication of Charles X. of France.
3	Th	4 29	Proverbs xi.	Saturn nearly due south at day-break.
		7 41	Hebrews xiii.	Clock before sun, 5 minutes, 52 seconds.
4	F	4 31	Proverbs xii., xiii.	Moon rises, 16 m. past 10, evening.
		7 40	Titus i.	Moon sets, 25 m. past 9, evening.
5	S	4 33	Proverbs xiv.	1811, Thomas Spencer drowned.
		7 38	Titus ii.	1835, Dr. M'Crie died, aged 63.
6	Ld	4 35	Psalms.	Sunday School Union Lessons,
		7 36	Psalms.	2 Kings xvii., Acts vii. 15—60.
7	M	4 36	Proverbs xv.	1825, Edward Torlin died, aged 50.
		7 34	Titus iii.	1821, Queen Caroline died.
8	Tu	4 38	Proverbs xvi.	Fraternal meeting of Ministers at 4.
		7 32	1 Timothy i.	Baptist Building Fund Committee.
9	W	4 39	Proverbs xvii.	1791, Dr. Caleb Evans died, aged 54.
		7 31	1 Timothy ii.	1830, Louis Philippe made king of France.
10	Th	4 41	Proverbs xviii.	Clock before sun, 5 minutes, 3 seconds.
		7 29	1 Timothy iii.	Moon rises, 16 m. past 4, afternoon.
11	F	4 43	Proverbs xix.	Dog days end.
		7 27	1 Timothy iv.	Moon rises, 7 m. past 5, afternoon.
12	S	4 44	Proverbs xx.	Moon sets, 4 m. past 2, morning.
		7 25	1 Timothy v.	Clock before sun, 4 minutes, 44 seconds.
13	Ld	4 45	Psalms.	Sunday School Union Lessons,
		7 23	Psalms.	2 Kings xix., Acts viii.
14	M	4 46	Proverbs xxi.	Moon rises, 3 m. past 7 evening.
		7 21	1 Timothy vi.	Full moon, 16 m. past 8, evening.
15	Tu	4 48	Proverbs xxii.	1769, Napoleon born.
		7 19	2 Timothy i.	Baptist Home Mission Committee.
16	W	4 49	Proverbs xxiii.	Moon sets, 38 m. past 6, morning.
		7 17	2 Timothy ii.	Moon rises, 2 minutes past 8, evening.
17	Th	4 51	Proverbs xxiv.	1761, Dr. Carey born at Paulerspury.
		7 15	2 Timothy iii.	1786, Duchess of Kent born.
18	F	4 52	Proverbs xxv.	1841, Daniel Williams, (Fairford) died, æt. 82.
		7 13	2 Timothy iv.	Moon rises, 2 m. past 9 evening.
19	S	4 54	Proverbs xxvi.	14, Roman Emperor Augustus died, æt. 76.
		7 11	Mark i. 1—28.	Moon rises, 31 m. past 9, evening.
20	Ld	4 55	Psalms.	Sunday School Union Lessons,
		7 9	Psalms.	2 Chron. xxx., Acts ix.
21	M	4 57	Proverbs xxvii.	1829, John Toms (Chard) died, aged 66.
		7 7	Mark i. 29—45.	Moon's last quarter, 8 m. past 4, afternoon.
22	Tu	4 59	Proverbs xxviii.	1485, Richard III. died, aged 42.
		7 5	Mark ii.	Stepney Committee.
23	W	5 0	Proverbs xxix.	1806, Chater and Robinson arrived in India.
		7 3	Mark iii.	Clock before sun, 2 minutes, 21 seconds.
24	Th	5 2	Ecclesiastes i., ii.	1844, Dr. Carson died, aged 68.
		7 1	Mark iv. 1—20.	1572, Massacre of Protestants at Paris.
25	F	5 3	Ecclesiastes iii., iv.	Moon rises, 21 m. past 1, morning.
		6 59	Mark iv. 21—41.	1795, Dr. Samuel Stennett died, æt. 68.
26	S	5 5	Ecclesiastes v., vi.	1819, Prince Albert born.
		6 57	Mark v. 1—20.	Clock before sun, 1 minute, 33 seconds.
27	Ld	5 7	Psalms.	Sunday School Union Lessons,
		6 55	Psalms.	Isaiah lv., Acts x.
28	M	5 8	Ecclesiastes vii., viii.	1839, John Chin died, æt. 67.
		6 53	Mark v. 21—43.	New Moon, 1 m. past 7, evening.
29	Tu	5 10	Ecclesiastes ix., x.	Quarterly meeting of Baptist Board, at 4.
		6 51	Mark vi. 1—29.	Moon sets, 26 m. past 7, evening.
30	W	5 12	Ecclesiastes xi., xii.	A. D. 70, Jerusalem destroyed by Titus.
		6 48	Mark vi. 30—56.	Clock before sun, 23 seconds.
31	Th	5 13	1 Kings xii.	1422, Henry V. died, aged 33.
		6 46	Mark vii. 1—23.	1688, John Bunyan died, aged 60.

REVIEWS.

ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΕΞ
ΑΡΧΑΙΩΝ ΑΝΤΙΓΡΑΦΩΝ ΕΚΔΟ-
ΘΕΙΣΑ. *The Book of Revelation in
Greek, edited from Ancient Authorities ;
with a new English Version, and Various
Readings.* By SAMUEL PRIDEAUX TRE-
GELLES. London : 8vo. pp. xxxviii., 151.
Price 5s. 6d. cloth.

EVERY biblical scholar is aware that the Greek text of the Apocalypse has always been in a less satisfactory state, in the common printed editions, than any other part of the New Testament. At the time of the revival of literature, the known manuscript copies of this book were far fewer, and of less antiquity, than those containing other books. Erasmus, to whom the gratitude of Europe will be for ever due for his exertions in publishing a printed edition of the apostolic writings, did not number among his treasures a single copy of the Book of the Revelation in Greek ; he obtained the loan of one from a friend, but it was one in which some verses were wanting, and the whole was mingled with a commentary which he had to separate from the text. It is generally believed that to supply its deficiencies, he was under the necessity of translating some parts into Greek from the Vulgate Latin version. His work was executed also in so much haste, that he himself said that it was rather *precipitated* than edited. In subsequent editions he made some improvements, derived from the Polyglott published by Cardinal Ximenes, but the dates of the manuscripts used by the editors of that work have never been ascertained. Yet the editions published by Erasmus were the basis of the subsequent editions generally, and among them of the beautiful Elzevir edition of

1633, which obtained the name of the Received Text. After this got into general circulation, critical materials for correcting the text of the New Testament came to light. A considerable collection of various readings appeared in 1657, in Walton's Polyglott, but those of the Revelation, through the paucity of manuscripts even then, were very meagre. Subsequently, however, manuscripts of much greater antiquity than any that were accessible at that time have been discovered ; and the comparatively recent labours of Matthæi, Birch, Woide, Griesbach, Scholz, Bentley, Lachmann, Tischendorf, and others, have placed the present race of biblical critics in a position very superior to that occupied by their predecessors.

It affords us much pleasure that a man so well qualified for the undertaking as Mr. Tregelles should have devoted the requisite time to the emendation of this important part of the sacred text. In a copious Introduction with which this volume commences, he describes the Object and Plan of the Present Work—the State of the Greek Text of the Book of Revelation—the Sources of Emendation—and the Mode of arranging the Critical Materials and of Forming the Text. The principles he has adopted appear to be sound, and the execution of the work accurate. It will command the attention of all scholars who desire to examine the Apocalypse critically. They *must* obtain it ; and they will not fail afterwards to use it. On the left page is the Greek text, printed beautifully in a bold type, and revised so as to accord with the author's views. On the right page, is his translation of the text into English. Below are notes indicating

the deviations from the "Received Text," and marking the authorities by which the deviations are justified. Every thing relating to the *interpretation* of the book is carefully avoided. This was not the author's object; but, in his own words, "to supply a text which might aid those who in subjection of mind to the word of God are seeking the teaching of the Spirit to know the things that are herein written. No thoughts of my own," he says, "on the subject of *interpretation* have, I believe, in a single instance, influenced my judgment as to the adoption of readings; on the contrary, in many places preconceived thoughts on particular passages had to give way before what I saw, on sufficient grounds of evidence, to be the words of the Holy Ghost."

If we present to our readers the most important variations of the author's version from the translation in common use, we shall attain two objects. Every one will admit, undoubtedly, that it is desirable if possible to ascertain exactly what the apostle wrote, that every correction even of a trivial error is of

some value, and that the nearer we get to accuracy the better. On this account many will be glad to inspect the following list. But it will show also—what must be highly gratifying to thousands—how comparatively unimportant are the variations which the most rigorous examination of the sacred text will produce. The differences in many cases are so minute that it is impossible to make them apparent in any other language than the Greek. In other cases they relate merely to the order of the words, as, for example, "white and clean" instead of "clean and white," and "great and small" instead of "small and great." In some cases, however, they are more important; and we shall aid our friends who are not conversant with the subject in judging how much is to be either hoped or feared from the investigation of "Various Readings," by placing in one column every important correction of the "Received Text" proposed by Mr. Tregelles, and in the opposite column the same sentence or phrase as it stands in what is generally called "the Authorized Version."

COMMON VERSION.

TREGELLES.

Revelation, Chapter I, verses 5, 6.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.

Unto him that loveth us, and hath washed us from our sins in his own blood, and hath made us a kingdom,—priests unto God and his Father.

Chapter I. v. 9.

I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I, John, who am your brother, and fellow-partaker in the tribulation and kingdom, and patience in Jesus, was in the isle that is called Patmos, because of the word of God and the testimony of Jesus.

Chapter I. v. 11.

What thou seest write in a book, and send [it] unto the seven churches which are in Asia.

What thou seest write in a book, and send unto the seven churches.

Chapter II. v. 7.

The tree of life which is in the midst of the paradise of God.

The tree of life which is in the paradise of God.

Chapter II. v. 9.

I know thy works, and tribulation, and poverty.

I know thy tribulation and poverty.

Chapter II. v. 13.

I know thy works, and where thou dwellest. I know where thou dwellest.

Chapter II. v. 15.

The doctrine of the Nicolaitanes, which thing The doctrine of the Nicolaitanes in like
I hate. manner.

Chapter II. v. 21.

And I gave her space to repent of her for- And I gave her space to repent, and she
nication, and she repented not. wilted not to repent of her fornications.

Chapter II. v. 24.

But unto you I say, and unto the rest in But unto you I say, the rest that are in
Thyatira, as many as have not this doctrine, Thyatira, as many as have not this doctrine,
and which have not known the depths of Satan, who have not known the depths of Satan, (how
as they speak. they speak!)

Chapter III. v. 2.

Be watchful, and strengthen the things Be watchful, and strengthen the things
which remain, that are ready to die. which remain, that were ready to die.

Chapter III. v. 11.

Behold, I come quickly. .. I am coming quickly.

Chapter IV. v. 11.

Thou art worthy, O Lord, to receive glory, Thou art worthy, O our Lord and God, to
and honour, and power: for thou hast created receive glory, and honour, and power: for thou
all things, and for thy pleasure they are and hast created all things, and for thy pleasure
were created. they were and have been created.

Chapter V. v. 5.

To open the book, and to loose the seven To open the book, and the seven seals
seals thereof. thereof.

Chapter V. v. 10.

And hast made us unto our God kings and And thou hast made them unto our God
priests: and we shall reign on the earth. kings and priests: and they reign over the earth.

Chapter VI. v. 1.

And I saw when the Lamb opened one of And I saw when the Lamb opened one of
the seals, and I heard, as it were the noise of the seven seals, and I heard one of the four
thunder, one of the four beasts saying, Come living creatures saying as it were with a voice
and see. of thunder, Come.

Chapter VI. v. 3.

I heard the second beast say, Come and see. I heard the second living creature saying,
Come.

Chapter VI. v. 5.

I heard the third beast say, Come and see. I heard the third living creature saying, Come.

Chapter VI. v. 7.

I heard the voice of the fourth beast say, I heard the voice of the fourth living creature
Come and see. saying, Come.

Chapter VI. v. 8.

And power was given unto them. And power was given unto him.

Chapter VI. v. 11.

And white robes were given unto every one And a white robe was given unto each of
of them. them.

Chapter VI. v. 12.

And the moon became as blood. And the whole of the moon became as blood.

COMMON VERSION.

TREGELLES.

Chapter VIII. v. 5.

And there were voices, and thunderings, and lightnings, and an earthquake.

And there were thunderings, and lightnings, and voices, and an earthquake.

Chapter VIII. v. 7.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burned up, and the third part of trees was burned up, and all green grass was burned up.

Chapter VIII. v. 13.

And I beheld, and heard an angel flying through the midst of heaven.

And I saw, and heard an eagle flying in mid-heaven.

Chapter IX. v. 10.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

And they have tails like unto scorpions, and stings; and their power was in their tails, to hurt men five months.

Chapter IX. v. 18.

By these three was the third part of men killed.

By these three plagucs was the third part of men killed.

Chapter IX. v. 19.

For their power is in their mouth.

For the power of the horses is in their mouth.

Chapter X. v. 1.

And a rainbow was upon his head.

And the rainbow was upon his head.

Chapter X. v. 5.

Lifted up his hand to heaven.

Lifted up his right hand to heaven.

Chapter XI. v. 1.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise.

And there was given me a reed like unto a rod: saying, Rise.

Chapter XI. v. 4, 5.

The two candlesticks standing before the God of the earth. And if any man will hurt them.

The two candlesticks that stand before the Lord of the earth. And if any man wisheth to hurt them.

Chapter XI. v. 8.

Where also our Lord was crucified.

Where their Lord also was crucified.

Chapter XI. v. 9.

And they of the peoples, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

And some of the peoples, and kindreds, and tongues, and nations see their dead body three days and a half, and do not suffer their dead bodies to be put into a sepulchre.

Chapter XI. v. 17.

Which art, and wast, and art to come.

Who art and who wast.

Chapter XII. v. 12.

Woe to the inhabitants of the earth and of the sea.

Woe to the earth and to the sea.

Chapter XII. v. 17.

And have the testimony of Jesus Christ.

And have the testimony of Jesus.

Chapter XIII. v. 1.

And I stood upon the sand of the sea. . . . and upon his heads the name of blasphemy.

And he stood upon the sand of the sea. . . . and upon his heads names of blasphemy.

Chapter XIII. v. 10.

He that leadeth into captivity shall go into captivity. He that is for captivity, into captivity he goeth.

Chapter XIII. v. 17.

The mark or the name of the beast. The mark, the name of the beast.

Chapter XIV. v. 1.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his Father's name written in their foreheads. And I saw, and, behold, the Lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his name and his Father's name written in their foreheads.

Chapter XVI. v. 1.

Pour out the vials of the wrath of God. Pour out the seven cups of the wrath of God.

Chapter XVIII. v. 13.

And cinnamon and odours. And cinnamon, and spice, and odours.

Chapter XVIII. v. 17.

And all the company in ships. And every passenger.

Chapter XIX. v. 1.

Alleluia: salvation, and glory, and honour, and power, unto the Lord our God. Alleluia; the salvation, and glory, and power of our God.

Chapter XIX. v. 13.

And his name is called the Word of God. And his name hath been called the Word of God.

Chapter XIX. v. 17.

Come and gather yourselves together to the supper of the great God. Come and be gathered together unto the great supper of God.

Chapter XX. v. 12.

And I saw the dead, small and great, stand before God. And I saw the dead, great and small, standing before the throne.

Chapter XX. v. 14.

This is the second death. This is the second death, the lake of fire.

Chapter XXI. v. 2.

Coming down from God out of heaven. Coming down out of heaven from God.

Chapter XXI. v. 5.

And he said unto me, Write. And he said, Write.

Chapter XXI. v. 6.

And he said unto me, It is done. And he said unto me, They are done.

Chapter XXI. v. 7.

He that overcometh shall inherit all things. He that overcometh shall inherit these things.

Chapter XXI. v. 10.

And showed me that great city, the holy Jerusalem. And showed me the holy city, Jerusalem.

Chapter XXI. v. 14.

And on them the names of the twelve apostles of the Lamb. And on them the twelve names of the twelve apostles of the Lamb.

Chapter XXI. v. 24.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it. And the nations shall walk by means of the light thereof: and the kings of the earth do bring their glory unto it.

Chapter XXII. v. 6.

The Lord God of the holy prophets. The Lord God of the spirits of the prophets.

COMMON VERSION.

TREGELLES.

Chapter XXII. v. 11.

He that is righteous, let him be righteous still. He that is righteous, let him work righteousness still.

Chapter XXII. v. 14.

Blessed are they that do his commandments. Blessed are they who wash their robes.'

Chapter XXII. v. 19.

Out of the book of life, and out of the holy city, and from the things which are written in this book. From the tree of life, and from the holy city, which are written of in this book.

Chapter XXII. v. 20.

Amen. Even so. Come Lord Jesus. Amen. Come, Lord Jesus.

Chapter XXII. v. 21.

The grace of our Lord Jesus Christ be with you all. The grace of our Lord Jesus Christ be with all the saints.

Here are a few additions, a few omissions, and a few words changed; but how few, and how comparatively trivial! We do not say or think that such labours as those of Mr. Tregelles are of small value; far otherwise; but yet their chief value lies in showing how little, rather than how much, needs to be changed, or *can* be changed by fair criticism. What is there here to affect any fact, any doctrine, any duty? Yet this, it will be remembered, is the result of an examination of that which has been confessedly the most faulty portion of the Greek text of the New Testament! How unfounded is the alarm which some good people have felt when they have heard of various readings and proposed emendations. By such labours, the general accuracy of

the scripture as we have it is confirmed, while small inaccuracies are corrected. Let the text be examined. Let manuscripts be collated. Let every jot and tittle undergo the most rigid investigation. The text, like the pretensions of the Saviour it makes known, will bear to be looked at by the most scrutinizing eyes, in every imaginable light: the voice from heaven cries, "Come and see." The closer the inspection, the more fully and indisputably will the divine origin of every part of the Christian system be established.

By all who are competent to make use of the text Mr. Tregelles has furnished, his labours will be highly appreciated; and others may derive instruction and pleasure from his improved translation of the original.

BRIEF NOTICES.

The New Testament Pocket Commentary: compiled from Henry, Scott, Doddridge, Burkitt, and other writers: with numerous Explanatory and Illustrative Notes. London:

Though this work comes from the Depository of the Religious Tract Society, it is not a mere abstract from the larger Commentary which was published some years ago: it is an independent work, and one on which much time and labour have been bestowed. Of course the editor has made use of that justly esteemed

compilation, and many sentences will be found to occur in both, but he has had recourse to other instructive expositions and sources of knowledge. This is seen especially in the short explanatory notes which are appended in small type to the paragraphs intended for continuous reading. The work is well adapted for devotional purposes; and we beg to suggest the desirableness of keeping it bound with the text, as well as in the present form, for the convenience of travellers, for whom it will be an excellent *vade mecum*.

An Exposition of the Epistle to the Galatians, showing that the Present Divisions among Christians originate in blending the ordinances of the Old and New Covenant. With an Appendix, on the opening of the Apostolic Commission. By J. A. HALDANE. Edinburgh: Whyte and Co. 16mo. pp. xv., 279.

Some of the books with which we are most pleased are treated by us with apparent neglect. A slight examination shows that they deserve more than a "Brief Notice;" it is often impossible at the time to deal with them in a manner corresponding with their merits; but next month, it is hoped, there may be more time and space at command. Other claims on time and space speedily follow; and the consequence is that an excellent work neither receives that full exhibition of its worth which would have compensated for a little delay, nor that prompt attention which one of inferior character might have had at first. So it has been with the volume before us. Three months ago we read the greater part of it with much satisfaction; marked many passages for extract, and intended to discuss the principal topics on which it treats; but now, all that we can do is to apologize to the venerable author, and urge our readers to obtain the work and judge for themselves. The epistle to the Galatians is one of great importance, bearing strongly on points connected with our rejection of infant baptism, and with the maintenance of just principles respecting the Christian dispensation. It is an epistle which requires careful study, but will repay it amply; and we can assure our readers, whether private disciples or ministers, that in their endeavours to understand it, they may derive from this publication very valuable aid.

The Baptismal Reconciliation: with Fraternal Remarks on Dr. Halley's "Reply," and the Appendix of Dr. Wardlaw. By the Rev. CHARLES STOVEL. London: 12mo. pp. viii., 277. Price Four Shillings, cloth.

About twelve months ago, Dr. Halley published a volume, under the title of "Baptism, the designation of the Catechumens, not the symbol of the Members of the Christian Church: A Reply to the Lectures of the Rev. Charles Stovel on Christian Discipleship and Baptism, and to the Strictures of the Rev. Dr. Wardlaw, in an Appendix to his Dissertation on Infant Baptism." The love of truth should lead all persons who have read that performance, and have derived from it an unfavourable opinion of Mr. Stovel or his work, to give their attention to his present rejoinder. It is due both to him and to themselves; for in some cases Dr. Halley has evidently mistaken his meaning, and has even quoted so loosely as to give his reader the impression that he was reading Mr. Stovel's words, when it was not so. We do not suspect that this was done with any unfair design; but neither the love of brevity, nor haste, can be admitted as an excuse for inaccuracy in citing an opponent's language. In controversy, whatever goes between inverted commas, as coming from the antagonist, should be his own words, without addition, omission, or alteration of any kind. Dr. Halley believed, we doubt not, that the deviations were unimportant; but his antagonist alone is the judge

of this, and Mr. Stovel complains, we think, justly. Dr. Halley should have been the more exact, as he had himself used strong language in reference to "falsified extracts and inverted commas," respecting which he says, "These misquotations may, possibly, be ascribed to the unfortunate habit which Mr. Stovel has contracted of citing authorities in the most careless manner." Mr. Stovel still retains his opinion also in reference to those criticisms, which some of the most learned of our own denomination have thought it necessary to disclaim, and appeals to them anew, adducing arguments respecting which he says that he has "a right to claim that all this evidence be well considered and refuted, before his brethren throw the work aside and say, 'Stovel is wrong in his Greek.'" These personal explanations, however, are but subordinate to his principal design, which is to illustrate the position in reference to each other sustained by the three great parties of pædobaptists, of which Dr. Halley, Dr. Wardlaw, and the bishop of London, may be regarded as representatives; all maintaining that pædobaptism is right, each maintaining a portion of truth which the others in defending pædobaptism endanger, and each in maintaining the truth for which he pleads advancing reasonings which when carried out explode the theory which they all assume.

Memoir of Mr. Thomas Thompson, late Missionary to Western Africa, with copious extracts from his Correspondence and Journal, by his devoted friend, JOHN FREDERICK LOCKWOOD. Newcastle-upon-Tyne: Lockwood, Collingwood Street. pp. iv., 87.

To this pamphlet our readers are indebted for the article with which our present number opens. The extracts we have given will, we trust, induce many of our friends to purchase the whole, in which they will find pleasing letters and portions of journals, as well as other biographical facts. This is the more desirable, as the profits of the work are devoted to the use of Mr. Thompson's widow; for whose sake we suggest the propriety of connecting with the publication the name of some London bookseller.

War with the Saints. By CHARLOTTE ELIZABETH. London: Seeley, fscap. 8vo. pp. 300.

This volume is the last work which proceeded from the pen of the late Mrs. Tonna, the gifted lady who was accustomed to write under the assumed name of Charlotte Elizabeth. Its design is, by the circumstances attending the exterminating crusade against the Albigenses in the beginning of the thirteenth century, to demonstrate that the church of Rome is the Antichrist; and to show the existence of a true Christian church in the dark ages, who resisted her usurpations and separated from her communion. We could have wished that instead of the very general statements in relation to the opinions of these dissenters, they had been mentioned more in detail: but perhaps this would have proved too much; for, though there is not the least intimation of it here, there is scarcely any doubt but that the Albigenses were opposed to the administration of

baptism to infants, and rejected also the ceremonies of confirmation and of the consecration of ecclesiastical edifices. We should have been better pleased, too, had there been a less frequent—we might almost say less incessant—application of the epithet “dragon,” and such like terms, to the “Beast of Rome:” though we may not be required to “speak gently of our sister’s fall,” yet surely it can be neither politic nor Christian, by harsh or abusive language, to throw obstacles in the pathway from Rome to England. We can however with pleasure recommend the volume as giving, in a very popular and interesting form, important information concerning these ancient protesters against the errors and the tyranny of Rome.

Dissertations, Letters, Sermons, &c. &c. By ARCHIBALD M’LEAN, one of the Pastors of the Baptist Church, Edinburgh. Elgin: Macdonald. 1848. pp. 350.

Among the principal topics discussed in this, which is the fourth volume of the series, are the Doctrine of Original Sin—the Influence of the Holy Spirit—the Agreement of Paul and James respecting Justification—the Evidence of Christ’s Resurrection—Christ’s Law of Discipline—the Nature of the Millennium. The fifth volume, which is to contain Sermons and Discourses on important doctrinal and practical subjects, is to appear in September.

The Prodigal Son. London: R. T. S. pp. 94. gilt edges.

A very small and neat book, containing a simple and interesting exhibition of divine mercy, addressed to those “who have sufficiently understood the Christian religion to admit its inestimable worth, who, amidst the sorrows of guilt, and the vanity of all earthly pleasures, sigh for the pardon and peace which it reveals, but hesitate to appropriate its precious promises, and to obey its holy precepts.”

The Christian Citizen: his duty to the Government and his Fellow Subjects. A Lecture delivered in the Baptist Chapel, Sudbury, Suffolk, April 12, 1848. By SPENCER MURCH, Minister of the Gospel. Sudbury: 12mo. pp. 14. Price 2d.

The principal design of this tract is to dissuade from appeals to physical force, and from resistance to the payment of unjust rates or taxes, and to urge all classes to unite in seeking extensive reforms by legal means, taking universal suffrage as their rallying point.

The Child’s Poetical Naturalist: with Notes. By MARY DRING, Author of “Memory’s Review,” “Infantine Poems,” &c. London: Hamilton, Adams, and Co., 24mo., pp. 194.

Two verses prefixed to this volume, we have transferred to an earlier page of our present number. Wild flowers, insects, birds, and quadrupeds, are made the subjects of short compositions, the simple and lively versification of which will render them acceptable to the young, to whom they may be also recommended for the information they convey, and for the devout recognition of the Creator’s goodness which pervades them.

VOL. XI.—FOURTH SERIES.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knight’s Standard Edition of the Pictorial Bible, Part XIV. Second half. *London: 8vo. Price 2s.*

The Popish Antichrist: his Character and Doom. As delineated in 2 Thess. ii. 1—12. By JOHN SMYTH, D.D., Minister of Free St. George’s, Glasgow. *Glasgow: Bryce. 24mo. pp. 103.*

Divine Laws Ordained for Blessing. A Discourse delivered before the Wesleyan Methodist Missionary Society, in Great Queen-street Chapel, London, on Friday, April 28th, 1848, and published at the request of the General Committee. By WILLIAM URWICK, D.D. *London: Mason, pp. 52.*

Boanerges: or, ‘The Death of the Preacher and the Life of his Principles. A Discourse on the Death of the Rev. Wm. Cooper, preached in Plunket-street Chapel, on Sunday, January 30th, 1848. By A. KING. With Remarks on the History and Prospects of Evangelical Protestantism in Ireland. *Dublin: W. and G. Robertson. 12mo. pp. 31.*

Motives to the Cultivation of Piety: or, Topics of Scriptural Encouragement for Devout Travellers to Zion. By JAMES YOUNG. *London: B. L. Green. 24mo. pp. 156.*

A Descriptive Atlas of Astronomy, and of Physical and Political Geography, embracing the latest information and most recent discoveries in Astronomical and Geographical Science. With descriptive letter-press. By the Rev. THOMAS MILNER, M.A. Part III. containing a Plate of the Phases and Movements of the Moon, and Maps of North and South America. *London: W. S. Orr and Co. 4to.*

The Atmosphere and Atmospheric Phenomena. Monthly Series. *R. T. S. Price 6d.*

Suggestive Hints towards Improved Secular Instruction, making it bear upon practical life. Intended for the use of Schoolmasters and Teachers in our elementary Schools. By the Rev. RICHARD DAWES, A.M., Vicar of King’s Somberne, Hants. Second Edition. *London: Groombridge, 12mo. pp. 166.*

The Wrongs of the Counter. An Appeal for Young Men employed in Shops against the Late-hour System; including a Practical Suggestion of a Remedy. With a Recommendatory Preface. By JAMES CARLILE, D.D. Minister of Salem Chapel, Woolwich. *London: B. L. Green. 12mo. pp. 28.*

The Eclectic Review for July, 1848. *Ward and Co. Contents. I. Memoir of Sir T. F. Buxton. II. The Lay of the Nibelungen. III. Marryat’s Eastern Archipelago. IV. The Earnest Ministry and Church. V. Egypt and its Monuments. VI. Miss Martineau’s Eastern Life. VII. The People’s League and the People’s Party. 8vo. pp. 128.*

Lowe’s Edinburgh Magazine for July. *Contents. I. Modern Philosophy and its Tendencies. II. Career of Sir Thomas Fowell Buxton, Bart. III. Martyr of Prieshill. IV. Rationalism. V. A Glance at Italy and Italian Politics. VI. Recent Developments of Theological Errors. VII. Summary of Intelligence. VIII. Literature of the Month. Edinburgh. Price 1s.*

The Herald of Peace. July. *London: Ward. 3 s*

INTELLIGENCE.

CANADA.

BAPTIST COLLEGE, MONTREAL.

The Annual Examination of this college, which is under the care of the Rev. J. M. Cramp, M.A., and the Rev. F. Bosworth, M.A., took place on the 24th and 25th of May. The Rev. W. Taylor, M.A., of the presbyterian church, the Rev. H. Wilkes, M.A., of the congregational church, and the Rev. J. Girdwood, pastor of the baptist church in Montreal, attended; and their reports respecting the attainments of the students are highly satisfactory. Five of the students for the ministry have completed their studies. During the greater part of the winter session Mr. Bosworth was compelled by illness to abstain from labour; but Dr. Davies kindly supplied his place, and discharged his duties to the end of the session. After the vacation it is expected that Mr. Bosworth will resume his work. The college is open to general students of good moral character, of all denominations, as well as to members of baptist churches who intend to engage in the ministry.

GRANDE LIGNE MISSION.

Madame Feller and Mr. Roussy were immersed a few weeks ago in the chapel at Grande Ligne by Dr. Cote. Dr. Cote is about to take a journey into the States on behalf of the mission, and another labourer is expected to arrive shortly from Switzerland.

ASIA.

CHINA.

In a letter to Mr. Angus, dated Shanghai, April 13th, Mr. Shuck says, "The baptist missions to the Chinese may be stated about as follows:—

- 6 Churches,
- 100 Communicants,
- 15 Ordained ministers.
- 1 Foreign licentiate.
- 10 Native preachers.
- 2 Doctors of Medicine.

"The church under my pastorate at Shanghai has twelve members.

"I am very desirous of receiving the English Baptist Magazine, and also your Missionary Papers, Heralds, and Reports. Could you not send us copies regularly by the ships which leave London and Liverpool for

Shanghai direct? Please direct as follows: 'Shanghai Baptist Missionaries, Shanghai, China.' Never send printed matter per overland mail. Before I left Canton for America, I was charged as postage for each copy of the English Baptist Magazine eight shillings!

"We now have regularly public preaching in Chinese on Lord's day twice, and at intervals through the week, congregations good and interesting. Some appear to be feeling the force of truth. We hope to commence a large chapel soon within the walls. Public preaching is now carried on in Shanghai in the language of the people every Sunday by four distinct missions. My immediate colleagues in the baptist mission here are Rev. Mr. and Mrs. Yates (an honoured name) of North Carolina, Rev. Mr. and Mrs. Tobey of Washington city, Dr. and Mrs. James of Philadelphia."

AUSTRALIA.

A letter from the Rev. J. Ham to the Rev. T. Swan of Birmingham, dated Sydney, January 1st, 1848, contains not only personal details which must be interesting to the writer's friends, but also pleasing information respecting Melbourne, Launceston, Hobart Town, and Sydney:—

"Although I have never had the pleasure of receiving a letter from you since I left England, yet I was much gratified and deeply affected, by finding on the receipt of the May magazine for last year, that I was not forgotten by you, or by my old and highly-valued friends at Cannon Street. I beg most gratefully to acknowledge all your kindnesses towards me and my family, and this last in particular; nor can the lapse of years erase from my mind the deep interest which you and your people took in my welfare, especially during the period of my protracted affliction among you.

"Being this day permitted to enter on another year, I may indeed say, 'What hath God wrought?' 'I am a wonder unto many' in this country who knew me at home in my affliction, and no doubt I am a wonder to all my friends in Birmingham.

"For my every mercy, unexpected and unanticipated comforts and blessings in this land, I cannot be sufficiently grateful to the great Author of all good, and to him I desire to ascribe all the praise, that he has enabled and permitted me to labour through the whole of the past year without being laid

aside more than one sabbath during the whole of the year. While I have suffered during the winter season in Melbourne strong symptoms of my old asthmatic complaint, yet these sufferings have been nothing when compared with what I endured at home. I might here mention that at the latter end of last summer I visited (for the first time) Van Dieman's Land, having made an exchange with the baptist minister of Hobart Town for four months. I was much delighted with my visit to that land, not only in beholding the beauty and the variety of the scenery there, the romantic appearance and constant succession of mountains and valleys, rocks and hills adorned with all the rich profusions of nature's bounteous hand; but I was more especially delighted with the kind reception I met with from every denomination of Christians there, who seemed to vie with each other which should show me the greatest kindness, attention, and respect.

"It afforded me great gratification to find that the ministers both in Launceston and Hobart Town were exceedingly united and free from denominational jealousy. You may suppose that I must have had some degree of health, energy, and strength, having preached five times every week for one denomination or another, nearly all the time I was there, besides attending and speaking at many public meetings, such as bible, missionary, Sunday-school meetings, anniversaries in town and country, &c. &c. I mention this with gratitude to God for his goodness in enabling me so to labour, and to you, because I know it will be gratifying to you, and to my friends in Birmingham, to hear of the Lord's gracious and merciful dealings with me ever since I left my native land.

"And now, my dear brother, I must detail to you some of the remarkable movements and leadings of Divine Providence with me and my family for the last six months, that you may know how it is I am in the great metropolis of this country.

"Two years ago, when we laid the foundation-stone of our chapel at Melbourne, I made an exchange with the Rev. John Saunders of this city for four months, who visited Port Philip and Van Dieman's Land for the benefit of his declining health, his nervous system having been greatly enfeebled by his long residence in this hot climate. The colder climates of Port Philip and Van Dieman's Land proved of advantage to him for a time, but for the last twelve months his health has been again declining, and he has been at last compelled to decide on leaving the colony and returning to England. As soon as this was decided he and his people determined on inviting me to come and take the pastoral charge over them. Considering this to be a more important sphere of usefulness than Melbourne, (al-

though I had not the slightest previous thought or intention of leaving there) the church sent me an affectionate and unanimous invitation to take the pastorate among them, to minister unto them the word of life, and preach unto them 'the glorious gospel of the blessed God.'

"This call I laid before my people, and after much serious deliberation and prayer, they considered it to be their duty to acquiesce in any decision at which I might arrive. Knowing that my health would be much benefited by the change, (the winters being much warmer at Sydney than at Port Philip) and my sphere of usefulness greatly enlarged, I felt it my duty to accept their invitation to transfer my labours to this city. I have left my people in good faith and mutual affection, with a beautiful chapel, free from debt within about £50; in perfect peace, and in circumstances in which they are capable of supporting the ministry without aid from any other source than their own voluntary subscriptions and pew rents.

"From this statement you will see that I am entering on a more important sphere, and am called to occupy a more responsible position than I did even in Birmingham; but I trust I am now better qualified to fill it, and hope by divine strength I shall be kept from ever doing discredit to the denomination to which I belong, or of departing from the principles of the *voluntary system*, which I have been enabled so long to maintain; and I firmly believe that God will keep me to the end, and make me more useful and instrumental in 'winning souls to Christ,' than I have ever been in years that are past. I am happy to say that I am more comfortable, and better provided for in temporal things, than I have been at any former period of my ministry.

"Melbourne is provided for at present for several months by the baptist minister of Hobart Town supplying my place. Whether he will be invited to succeed me or not, I do not know, but rather think he will. He is not a man of very high sentiments, not higher than I am myself, and you know how high that is, as I have never altered *one iota* since I left in favour of *hyperism*; and though the baptist churches in Launceston and Hobart Town were reported to be very high in sentiment, yet they received all my warnings and appeals to the consciences of sinners with great affection and thankfulness, and entreated me to visit them again.

"I think you cannot blame me for moving from one important situation to one more important. I am sure you would not if you had been here to witness the striking indications of providence in guiding my steps to this city, where I hope and expect to close my labours in the vineyard of my divine Lord and Saviour.

"And now, as my much esteemed and

beloved brother, Mr. Saunders, is returning to England, and will most likely visit Birmingham, let me bespeak for him a kind and hearty welcome from you and your people, which I feel assured he will have. He is an excellent man and an eloquent preacher, and has been an affectionate brother to me. He, with Mrs. Saunders, spent four months at our house at Melbourne, and Mrs. Ham and all my family and friends esteem him very highly; indeed I may add that no man or minister can be more highly esteemed or more greatly beloved than he is in all these colonies. He was brought up to the law, but left it for the ministry. He has worked hard in this city for thirteen years; he has been much blessed, has been very popular on all important and public occasions, has often lectured on scientific subjects, and been a great and leading advocate in the total abstinence cause.

"There is a testimonial getting up by the inhabitants of this city to be presented to him at the Royal Hotel before he leaves. The subscription list is headed by the attorney-general. It has already reached nearly £300, and it is rather expected it will be made £400 when complete. What course he will take when he arrives home I do not know, as much will depend on the state of his health there. I should think the change would restore him, as it appears to me to be only nervous debility produced by incessant labour in such a hot climate."

ASSOCIATIONS.

ESSEX.

This association comprises the following churches:—

Ashdon.....	R. Tubbs.
Braintree.....	D. Rees.
Bures.....	A. Anderson.
Burnham.....	J. Garrington.
Colchester.....	R. Langford.
Earl's Colne.....	C. Short, M.A.
Halstead.....	W. Clements.
Langley.....	C. Pleyer.
Rayleigh.....	J. Pilkington.
Romford.....	E. Davis.
Saffron Walden.....	T. Burditt.
Sampford.....	B. Beddow.
Thorpe.....	E. Cherry.
Tillingham.....	G. Wesley.
White Colne.....	J. Dixon.

The annual meeting was held at Halstead, on May 17th and 18th. Mr. Clements presided. The circular letter by Mr. Rust, on "The Doctrine of Election Scripturally and Practically considered," was adopted. Mr. Anderson was chosen secretary, and Mr. Rust treasurer of the association for the ensuing year. Messrs. Garrington and Stovel preached.

Statistics.

Number of churches.....	15
Baptized.....	32
Received by experience.....	17
Received by letter.....	17
Restored.....	2

— SS

Removed by death.....	26
Dismissed.....	12
Excluded.....	15

— 53

Clear increase.....	35
Number of members.....	1547
Sabbath scholars.....	1368
Village stations.....	28

The next annual meeting is to be held at Saffron Walden, on the third Tuesday and Wednesday in May.

MONMOUTHSHIRE.

The following churches constitute this association:—

Llanwenarth.....	F. Hiley, W. Jenkins.
Blaenau Gwent.....	J. Lewis.
Tabernacle, Penygarn.....	E. Evans.
Bethesda.....	J. Edmunds, T. Thomas.
Caerleon.....	J. Evans.
Pennel.....	J. Michael.
Trosnant.....	D. Ll. Isaac.
Tredegar.....	W. Roberts.
Zion Chapel, Ponthir.....	J. Michael, R. Griffiths.
Bethania, Magor.....	T. Leonard.
Pontrhydryn.....	D. D. Evans.
Glasgoed.....	
Newport.....	W. Thomas.
Argoed.....	
Caerwent.....	
Horeb, Blaenavon.....	
Castleton.....	E. Jones.
Beulah.....	T. Evans, M. Morgana.
Ebenezer, Blaenavon.....	O. Michael.
Sharon, Goltre.....	J. Jones.
Abersychan.....	S. Price.
Nebo, Penycæ.....	
Pisgah.....	
Pennel, Rhymney.....	E. Roberts.
Twynwyn.....	
Shiloh, Machen.....	
Hermon, Nantyglo.....	S. Williams, T. Bevan, H.
Bethel, Bassalleg.....	E. Thomas. [Phillips.
Tredegar.....	D. Evans.
Libanus, Blackwood.....	
Moriah, Risca.....	J. Rowe.
Carmel, Sirhowy.....	R. Ellis.
Crane St., Pontypool.....	T. Thomas, J. Lewis.
Bethel, Llangibby.....	
Calvary.....	T. Roberts.
Llanhiddel.....	
Shiloh, Cwmbrane.....	
Rhymney.....	
Bethlehem, Llanelly.....	D. Davies.
Llanddewi.....	T. Lewis.
Usk.....	Owen.
Penrhos.....	J. Cobner.
Salem, Blaenau.....	W. Roberts.
Darenavelen.....	B. Williams.
St. Melons.....	D. Evans.
Zoar, Henllys.....	
Zion, Trosnant.....	D. Edwards.
Jerusalem, Rhymney.....	D. B. Jones.
St. Bride's.....	E. P. Williams.
Blaenavon.....	
Temple, Newport.....	
Victoria.....	J. Rees.
Abercarn.....	
Tabernacle, Sirhowy.....	M. Thomas.
7 Nash.....	T. J. Thomas.

The association met at Horeb, Blaenavon, on the 30th and 31st of May. Mr. O. Michael was called on to preside. The following resolutions, with others, were adopted.

"That this association, representing the baptist connexion in the county of Monmouth, emphatically condemns the report of Jellinger C. Symons, Esq. on the state of education in the manufacturing

INTELLIGENCE.

districts of the county; as characterized by glaring self-contradictions, gross injustice to the voluntary efforts of the working classes to educate their offspring, and improve their social condition; an obvious partiality to the state-paid clergy, and prejudice against non-conformist ministers; an undue reliance on the partial and bigoted representations of the enemies of Welsh nationality and non-conformity; to the virtual rejection of the testimony of dissenting ministers, and others, especially those who were known to be opposed to the interference of government in the affair of national education.

"That this association concurs in the recommendation of the committees at Cardiff and Liverpool on the subject of a national memorial to the Queen from the men of Wales; and, approving of the memorial, a copy of which has been now read, earnestly calls on the ministers and churches of this county to use their best efforts to get the memorial numerously signed."

Statistics.

Number of churches	55
Baptized	294
Received by letter	129
Restored	171
.....	594
Removed by death.....	131
Dismissed	129
Excluded	184
.....	444
Clear increase	150
Number of members.....	6190
Sabbath scholars	5146
Teachers	786

The next meeting to be held at Trosnant, on the last Tuesday and Wednesday in May.

CARMARTHENSHIRE AND CARDIGANSHIRE.

This association held its meetings at Velinvoel on the 6th and 7th of June. Mr. D. Jones was chosen moderator. The circular letter by Mr. D. Jones was adopted in connexion with the Pembrokeshire association. Several sermons were preached, and among the resolutions the following were adopted:—

"That this association consider the reports of the commissioners, respecting the state of education in Wales, false; that they are so for the purpose of disgracing dissent, and to promote the interests of the established church, and consequently all their information is unworthy of belief.

"That the signs of the times loudly call on dissenters to co-operate in support of the Normal school in particular, and also general education on the voluntary principle, and utterly to refuse pecuniary aid from government, whether towards erecting school-houses, or in support of the schools.

"That this association approve of the principle and design of the society for separating church and state, and of the resolution adopted by the association in Monmouthshire in order to carry out the purposes of the above association, and do resolve cordially to co-operate to carry on this institution in Wales."

Statistics.

Number of churches	64
Baptized	241
Received by letter	61
Restored	125
.....	427
Removed by death.....	136
Dismissed	52
Excluded	154
.....	342
Clear increase	85

The association meets next year at Ebenezer, Llangynnog.

PEMBROKESHIRE.

The number of churches in this association is forty. The annual meeting was held at Blaenffos, on the 13th and 14th of June. Mr. J. Morgan presided. Sermons were preached, and the business of the association was transacted.

Statistics.

Number of churches	40
Baptized	225
Received by letter.....	36
Restored	94
.....	355
Removed by death.....	121
Dismissed	19
Excluded	103
.....	243
Clear increase.....	112

The association is to be held next year at Beulah.

GLOUCESTERSHIRE.

This association is constituted by the following churches:—

Gloucester.....	G. Woodrow.
Cheltenham.....	J. Statham.
Tewkesbury.....	J. Berg.
Naunton and Guiting..	
Cubberley & Winstone..	T. Davis.
Winchcomb.....	S. Dunn.
Stow-on-the-Wold.....	J. Acock.
Ledbury	
Stroud	W. Yates.
Chalford.....	R. White.
Hillsley.....	G. Smith.
Tetbury.....	J. O. Mitchell.
Uley.....	C. T. Crate.
King-Stanley	J. C. Butterworth.
Nuppenn.....	W. Hill.
Slimbridge.....	W. Rose.
Thornbury	J. Eyres.
Woodchester.....	F. M. Hood.
Eastcombs	S. Packer.
Chepstow.....	T. Jones.
Monmouth	H. Clark.
Coleford.....	J. Penny.
Woodside.....	J. Hume.
Lydney.....	E. E. Elliott.

The annual meeting was held at King Stanley, on the 14th and 15th of June. Mr. Butterworth presided. Addresses were delivered by Messrs. Statham, Woodrow, and Hume, and the circular letter on "The Deportment of Christians towards the Un godly" was read by Mr. Penny. A resolution was agreed to, to the effect that it was highly expedient that the association should become connected with the Baptist Union. Several churches, in consequence of their having subjected their lists of members to a strict revision, report a total number of members less than last year, although no actual diminution has been sustained.

Statistics.

Number of churches.....	25
Baptized	141
Received by letter.....	75
Restored	14
.....	230

Removed by death.....	39
Dismissed.....	49
Excluded.....	39
— 127	
Clear increase.....	103
Number of members.....	2232
Village stations.....	23
Sunday School Children.....	3116
Teachers.....	406

The next annual meeting is to be held in Gloucester, on the Wednesday and Thursday in the week called Witsun-week.

NORTHERN.

This association was formed in 1690, and comprises sixteen churches.

Newcastle: Tuthill Stairs	George Sample.
Hamsterley.....	David Douglas.
Rowley & Shotley Field.....	James Fyfe.
Broomley & Broomhaugh.....	Daniel Kirkbride.
North Shields.....	John Donald Carrick.
Stockton-on-Tees.....	William Leng.
Newcastle: New Court.....	Henry Christopherson.
South Shields.....	James Sneath.
Middleton in Teesdale.....	John Robertson, A.M.
Wolsingham.....	Edward Lewis.
Brough.....	James Kay.
Monkwearmouth.....	John Kitts.
Bedlington.....	William Dickenson.
Sunderland.....	John Kneebon.
Hartlepool.....	James Smith, jun.
Darlington.....	David Adam.

The annual meeting was held on the 12th, 13th, and 14th of June. Mr. D. Douglas was chosen moderator. Sermons were preached by Rev. J. Fyfe and Rev. J. Robertson, M.A.; and resolutions were passed, among which were the following:—

“That this association condemns the constitution, and desires the abolition of the ecclesiastical courts of this country, their existence being incompatible with the enjoyment of civil and religious freedom, one of the worst relics of a bygone time, and unworthy of the present age.

“That, in the opinion of this association, the allowance of grants of money from the British government for the temple of Juggernaut, by the authorities of our Indian empire, is a violation of the principles of religious freedom and ought to be at once discontinued, and that it and all other systems of idolatry or worship should rely on the voluntary support of their own adherents.

“That this association rejoices to learn, that the kind and faithful address recently issued by the Baptist Union on the low state of religion throughout our denomination, has been cheerfully responded to by most of the churches in this locality in the holding of special services, for prayer and humiliation, during last Lord's day; and as we are painfully convinced from the returns from the churches at this our annual session, of our participation in this state of spiritual barrenness, we would affectionately recommend the churches within our bounds still further to lay to heart this our low condition, and by a quickened attention to the ordinary means of grace, during the ensuing year, as well as by devoting such special seasons publicly and privately to humiliation and prayer as may be found convenient, to endeavour to obtain from the great Head of the church a general and permanent revival of his work.”

The secretary having been requested to refer to the constitution of the association of

1795, it, together with the minutes of 1700, 1802, and 1841, was read and debated, when it was resolved—

“That the association has been proved to be a strict baptist association.”

Statistics.

Number of churches.....	16
Baptized.....	40
Received by letter.....	21
Restored.....	4
— 65	
Removed by death.....	22
Dismissed.....	2
Withdrawn from.....	12
Excluded.....	10
— 46	
Clear increase.....	19
Number of members.....	963
Village stations.....	38
Sabbath scholars.....	1229
Teachers.....	183

BRISTOL.

This association consists of the following forty-five churches:—

Bristol—

Broadmead.....	N. Hayercroft, T.S. Crisp.
Buckingham, Clifton.....	
Counterslip.....	T. Winter.
King-street.....	G. H. Davis.
Maudlin-street.....	T. Jenkins.
Pithay.....	E. Probert.
Thrissell-street.....	W. H. Fuller.

Gloucestershire—

Avening.....	S. Webley.
Minchinhampton.....	R. G. Lemaire.
Fishponds.....	G. B. Thomas.
Shortwood.....	T. F. Newman.
Sodbury.....	T. How.
Westbury-on-Trym.....	
Wotton-under-Edge.....	J. Watts.

Somersetshire—

Bath, Somerset-street.....	D. Wassell.
„ York-street.....	W. Gilson.
Beckington.....	W. Newell.
Bourton.....	J. Hannam.
Cheddar.....	
Crocombe.....	G. Pulling.
Dunkerton.....	J. Ricketts.
Frome, Badcox-lane.....	C. J. Middleditch.
„ Sheppard's Barton.....	S. Manning.
Hanham and Keynsham.....	T. Ayres.
Laverton.....	
Paulton.....	
Philip's Norton.....	
Pill.....	
Twerton.....	J. Daniel.
Wells.....	J. H. Osborne.
Weston-super-Mare.....	

Wiltshire—

Bradford.....	H. Webley.
Bratton.....	T. Griffin.
Calne.....	T. Middleditch.
Corsham.....	J. P. Silifant.
Corton.....	T. Hardick.
Crockerton.....	Z. Cliff.
Devizes.....	C. Stanford.
Melksham.....	C. Daniel.
Penknapp.....	S. Evans.
Sherston.....	S. Stubbins.
Shrewton.....	J. Mather, C. Light.
Trowbridge, Back-street.....	W. Barnes.
„ Bethesda.....	S. Walker.
Warmminster.....	G. How.

The annual meeting was held at Back-street chapel, Trowbridge, on the 13th, 14th,

and 15th of June. Mr. Barnes was appointed moderator. Messrs. C. J. Middle-ditch, Winter, Newman, and Probert preached. The circular letter, written by Mr. G. How, on "The Comparative Inefficiency of the Christian Ministry, with its Causes and Remedy," was adopted.

Among the resolutions agreed to was the following:—

"That this association, devoutly recognizing an all-wise and over-ruling Providence, turns an anxious but hopeful eye to the important changes which are taking place in France and other continental nations, and rejoices in the dismay which has overtaken civil and spiritual despotism, and sincerely prays that the declaration of rights and liberty of conscience which has been made, may bring to all classes solid and lasting good, and trusts that dear Christian brethren who have there laboured and suffered in the cause of God, may receive abundant supplies of the Spirit, and use their liberty for the more vigorous and wide diffusion of the gospel of our common salvation.

"That, on a serious consideration of the present state of Europe, and being deeply anxious that our own country should be preserved from the occurrence of similar scenes, and the prevalence of similar calamities, we deem it important to embody, in a petition to the legislature, the sentiments which we hold to be of vital moment to the welfare of our land; and that the following petition be adopted, and sent to S. M. Peto, Esq. M.P., for presentation to the House of Commons; viz:—

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in parliament assembled, the petition of the undersigned ministers and messengers of the Bristol Association of baptist churches—

"Sheweth,—That your petitioners are deeply concerned that our common country should be preserved from the woes that afflict the nations of the continent.

"That, to your petitioners, those judgments appear the natural and righteous consequences of unjust and partial legislation; and that to escape the punishment we must avoid the sin.

"That, in the opinion of your petitioners, the recognition of the principle of equal justice to all—according to the royal law, 'Thou shalt love thy neighbour as thyself'—as the basis of legislation, will secure political rights to every class of the community; will place all Christian churches on a social equality; will obtain for the poor the provision of a generous Christian charity, rather than of a stern political economy; will free commerce from all injurious restrictions; will promote peace with the nations of the earth; and tend, under the blessings of divine Providence, to advance the security and happiness of the empire.

"Your petitioners therefore pray that this principle may guide and pervade every act passed by your honourable house

"And your petitioners will ever pray," &c.

Statistics.

Number of churches.....	45
Baptized	280
Received by letter.....	114
Restored.....	13
—	407
Removed by death.....	146
Dismissed	129
Excluded.....	33
—	308
Clear increase.....	99
Number of members.....	6876
Sabbath scholars.....	6296
Teachers.....	1024

The association is to meet next year at King-street, Bristol.

NEW KENT AND SUSSEX.

The following churches compose this association:—

Kent—

Bexley Heath	W. Coleman.
Borough Green	C. Robinson.
Chatham	T. Jones.
Dover	J. P. Edgcome.
Hadlow	J. B. M'Cure.
Maidstone	
Meopham.....	W. Pope.
Ramsgate.....	W. Garwood.
St. Peter's.....	J. Smeed.
Sheerness.....	C. Slim.
Sutton-at-Hone.....	J. Neville.
Tunbridge Wells.....	H. Kewell.

Sussex—

Brighton.....	W. Savory.
Rye.....	A. Smith.
Wivelsfield.....	T. Baldock.

Added in 1848.

Crowborough.....	J. Mose.
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The annual meeting was held at Wivelsfield on the first Tuesday and Wednesday in June. Mr. Neville was chosen moderator, and Mr. Pope secretary. Messrs. Pope, Smeed, Chappell, and Edgcome preached. The circular letter, on the "Duties of Deacons and Members of our Churches," was read by Mr. Slim.

Statistics.

Number of churches.....	16
Baptized.....	61
Received by letter	24
Received by experience	7
Restored.....	4
—	96
Removed by death.....	16
Dismissed.....	14
Excluded.....	12
—	42
Clear increase.....	54
Number of members.....	1336
Sunday scholars	1224
Teachers	184

The association will meet next year at Hadlow, on the first Tuesday and Wednesday in June.

ORDINATIONS.

BRIDGEND, GLAMORGANSHIRE.

On Wednesday and Thursday the 28th and 29th of June, Mr. J. P. Jones, late of Pontypool college, was publicly ordained pastor of the baptist church, meeting at New-castle chapel in this town, by which church Mr. Jones was unanimously chosen. Messrs. Thomas, president of Pontypool college, Evans of Pontrhydyryn, Jones of Cardiff, Evans of Cowbridge, Hughes of Maesteg, Roberts of Rhymney, Meyer, Wesleyan, of Bridgend, Jones of Caerphilly, and other ministers took part in the services. The chapel at each service was crowded, and the meetings remarkably interesting. This neighbourhood comprehends a very extensive

sphere, in which the late venerable Mr. James, secretary of the Glamorganshire baptist association, laboured successfully for the long space of twenty-one years.

WAKEFIELD.

Mr. W. Colcroft, late pastor of the baptist church at Stanningley, having accepted the unanimous call of the church at Wakefield to become its pastor, entered upon his duties at the latter place on the 2d of July.

On Tuesday the 18th of July, a public tea meeting was held in the spacious school-room under the chapel, which was numerously attended, not only by parties connected with the place, but others of various denominations in the town, who met for the purpose of giving Mr. C. a hearty welcome to this his new scene of labour. Messrs. Foster of Farsley, Parkinson of Crigglestone, Rowe of Ossett, and others, addressed the meeting, the interest of which was kept up during the whole evening; the utmost cordiality of feeling and sentiment pervading the entire proceedings.

MALBOROUGH, DEVONSHIRE.

The Rev. W. W. Evans, whose constitution has suffered too much from his laborious exertions in Calcutta, as a missionary, to render it proper for him to return to a tropical climate, has accepted a unanimous invitation from the baptist church at Malborough, near Kingsbridge. We hope that the salubrity of Devonshire will restore his health, which is materially improved, and that he will enjoy much comfort and usefulness in his pastoral engagements, on which he entered the second Lord's day in July.

NOTTINGHAM.

The Rev. J. A. Baynes, B.A. late of Poplar, having accepted the unanimous invitation of the church meeting in Spaniel-row, Nottingham, to become their pastor, he is expected (p.v.) to enter upon his labours in that place on Lord's day, August 13th.

HADLOW, KENT.

The baptist church in this village having invited Mr. John Bunyan M'Cure to the pastoral office, public services were held on the occasion, July the 10th. Mr. Pope of Meopham delivered an introductory discourse, and received answers to the usual questions. Mr. Foreman of Hill-street addressed the minister in the afternoon, and the church in the evening. It having been found desirable to enlarge the place of worship, sixteen feet have recently been added to its length.

RECENT DEATHS.

MRS. EVANS.

June 14th, at Rhayader, in the sixty-eighth year of her age, died, Mrs. Evans, relict of the late Rev. David Evans, baptist minister of Doleu and Rock, in the county of Radnor. For twenty years she lived a widow, twenty-seven a wife, and forty-eight a Christian; during which period she "walked worthy of the vocation wherewith she was called;" she "adorned the doctrine of God our Saviour in all things." It may well be said of her, she lived the life of the righteous, and thus when she came to die her latter end was like his. She was a kind and affectionate wife, a tender and loving mother, a true and sincere friend, a pious and devoted Christian. By her amiable and benevolent disposition she had won the esteem of a large circle of friends—all who knew her respected her. The disease which terminated her life here was very short, only three days; yet she was not taken by surprise, she had her lamp burning. It was exceedingly painful and severe, yet borne with the most patient resignation and Christian fortitude. She several times expressed her implicit confidence in, and her entire dependence upon the Saviour. She positively declared she was not alone going down into the valley, but that there was one with her whose almighty arm was underneath her, and who would never leave her nor forsake her. Among the last words she spoke were, "I am happy;" bearing testimony to what she said by a cheerful smile on her countenance. On the 19th, her mortal part was followed by a large concourse of people to the burying ground of the Doleu chapel, where she was laid by the side of her departed husband, who had been pastor over that church for thirty-two years. On the following sabbath morning her death was improved by her pastor, the Rev. D. Davies, from Gen. xlii. 36, "All these things are against me." The sermon was most impressive—it was solemn and sublime; the congregation very numerous, attentive, and deeply affected.

Mrs. Evans was the mother of eleven children, eight of whom survive her. Two are baptist ministers, three members of the baptist church under the pastoral care of the Rev. Mr. Cox of Woolwich, and three, we trust, inquiring what they must do to be saved.

MRS. HUNT.

Died, at Heathrou, on sabbath morning, July 9th, Mrs. Maria Hunt relict of the late Mr. Atlee Hunt, and for thirty-two years a member of the baptist church, Harlington, of which her lamented husband was also a deacon. Although she attained the advanced age of seventy-seven, her faculties were un-

impaired; and nearly up to the time of her death she displayed an energy of character rarely witnessed in a person of her years, and seldom exceeded by those of middle life. The illness which ended in death was short, and the last moment unattended with the fearful struggle :

"She plunged not in the swelling flood,
But stepped from shore to shore."

By her removal the family have been deprived of an affectionate and devoted mother, the church of a consistent and valued member, the poor of a kind and generous friend. Though dead she still lives, and her loss will be long and severely felt. May the great Head of the church sanctify and repair the breach which has been made.

MISCELLANEA.

BRISTOL COLLEGE.

The annual meeting of the subscribers and friends of the Bristol baptist college was held in Bristol, on Wednesday, June 28th. On Monday and Tuesday the students were examined in the several branches of study to which their attention had been given with much diligence during the session, viz. theology, the original languages of the scriptures, the classics and mathematics, logic, and moral philosophy. These examinations being in a high degree satisfactory in their results, the gentlemen who took part in them presented to the committee very favourable reports of the manner in which the students acquitted themselves.

Two students left the college during the session, one to take the charge of a church, the other to study in Scotland. Six candidates for admission into the college have been received, and three other applications are before the committee.

ARLINGTON, GLOUCESTERSHIRE.

It has been found necessary to enlarge the chapel in which the baptist church and congregation have been in the habit of worshipping in this village. Services occasioned by this circumstance were held on Tuesday, June 27, when sermons were preached in the morning and afternoon, by Messrs. Woodrow of Gloucester, and Stalker of Blockley. An additional service was held in the evening, when addresses bearing on the mutual relation of pastor and people were delivered by the pastor, and by Messrs. Blakeman of Hook Norton, Cubitt of Bourton, and Stephens of Cirencester.

The unsettled state of the weather did not prevent a good gathering of people, and the collections were good.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 26th of June, when grants were made, from the profits of this hymn book, to forty-eight widows of baptist ministers.

Recommended by

Mrs. G.....	W. Colcroft, J. Foster	£5 0
P.....	W. Yates, J. Berg	5 0
C.....	J. Sprigg, Dr. Steane	5 0
N.....	Dr. Steane, S. Green	5 0
G.....	Shem Evans, J. Preece	5 0
A.....	J. H. Hinton, Dr. Murch	5 0
J.....	J. Edwards, J. Wilde	5 0
S.....	J. H. Brooks, John Haigh	5 0
H.....	M. Kent, W. Keay	5 0
K.....	J. H. Brooks, E. Adey	5 0
C.....	Dr. Murch, W. Groser	5 0
F.....	Dr. Murch	5 0
H.....	J. Green, R. Roffe	5 0
A.....	5 0
M.....	B. Evans, R. Johnstone	5 0
H.....	J. W. Fishbourne, Dr. Cox	5 6
H.....	D. Rees, John Aldis	5 0
G.....	W. Brock
N.....	B. Evans, G. H. Orchard	5 0
R.....	Robert Roff, E. L. Forster	5 0
B.....	I. M. Soule, J. H. Hinton	5 0
F.....	Henry Trend, F. Rleston	5 0
H.....	H. W. Stembridge, Jos. Collins	2 10
G.....	S. Nicholson	2 10
C.....	J. T. Wigner, S. Green	2 10
G.....	W. Groser, Dr. Murch	2 10
M.....	J. Webb, Thomas Clarke	2 10
H.....	J. H. Hinton, Dr. Steane	2 10
D.....	Thomas Wheeler	2 10
E.....	Thomas Morgan, Thomas Swan	2 10
W.....	Dr. Cox, J. H. Hinton	2 10
W.....	J. M. Soule, A. Wayland	2 10
E.....	S. Kent	2 10
H.....	C. Elven, J. H. Hinton	2 10
V.....	J. Simmons, Joseph Lea	2 10
S.....	B. Hall, R. Breeze	2 10
P.....	Dr. Cox, S. Green	2 10
T.....	J. Foster, W. Colcroft	2 10
T.....	S. Kent, E. Manning	2 10
P.....	J. T. Brown, Thomas Phillips	2 10
M.....	W. Roberts, John Webb	2 10
W.....	J. H. May, R. Serle	2 10
S.....	B. Evans, W. J. Stuart	2 10
R.....	B. Evans, W. J. Stuart	2 10
H.....	Thos. Young, H. W. Stembridge	2 10
A.....	B. C. Young, W. Kitchen	2 10
C.....	Thomas Morgan	2 10
J.....	W. Jones, Thomas Davis	2 10
D.....	L. Hall, Thomas Swan	2 10
J.....	D. Evans, J. S. Hughes	2 0
D.....	W. Jones, T. Davies	2 0
E.....	E. Williams, D. Jones	2 0
L.....	H. Davies	2 0
E.....	J. W. Evans	2 0

The widows to whom the recent grants have been made are requested to send their addresses to the Rev. Dr. Murch, Rickmansworth, Herts, on the receipt of which he will transmit to them the sums voted.

To save trouble and disappointment on the part of future applicants, we repeat the notice that no new cases can be received, except from the widows or orphans of ministers whose congregations used the book at the conclusion of their pastorate; and that in all cases the signatures of two ministers who use the book are necessary.

COLLECTANEA.

LAW OF MARRIAGE.

The commissioners appointed to inquire into the state and operation of the law of marriage, as relating to the prohibited degrees of affinity, and to marriages solemnized abroad or in the British colonies, have just issued their first report. After enumerating the various acts relating to the subject up to 1835, when the statute 5 and 6 Will. IV. c. 54, (commonly called Lord Lyndhurst's Act) was passed, they state that that statute has failed to attain the object sought to be effected by its prospective enactments. It has not prevented marriage with the sister or niece of a deceased wife from taking place in numerous instances. The number of those marriages is so great that the provisions of that statute rendering them null and void have not generally deterred parties from forming such connexions.

The commissioners then report upon the laws of other countries with respect to marriages within the prohibited degrees of affinity, and more especially to a marriage with the sister of a deceased wife. Marriages of this kind are permitted, by dispensation or otherwise, in nearly all the continental states of Europe. In most of the American states marriages between a man and the sister of his former deceased wife are not only deemed in a civil sense lawful, but are deemed in a moral, religious, and Christian sense lawful, and exceedingly praiseworthy. In some few of the states the English rule is adopted.

The report concludes thus:—"On a review of the subject, in all these its different bearings and effects, we are constrained not only to express our belief that the statute 5 and 6 Wm. IV. has failed to attain its object, but also to express our doubt whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances gives

rise to mutual attachment; they are not dependent on legislation. We are not inclined to think that such attachments and marriages would be extensively increased in number were the law to permit them; because, as we have said, it is not the state of the law, prohibitory or permissive, which has governed, or as we think, ever will effectually govern them."

IMMERSION OF A CLERGYMAN.

The cathedral town of Winchester has been thrown into considerable excitement by the public baptism, by immersion, on Sunday last of the Rev. C. B. Proby, rector of St. Peter's in that city. The particulars are, we believe, as follow:—The Rev. J. Branch, minister of the baptist chapel, Waterloo Road, London, attended and took part, sometime ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. Last Sunday, Mr. Branch again visited Winchester, to preach there on behalf of the Sunday schools, when he received a request from the rector of St. Peter's to baptize him; which he performed in a running brook, in the presence of between one and two hundred persons, after the rector had made a solemn and public profession of his faith. In the afternoon, the rector partook of the Lord's supper at the baptist chapel; and in the evening preached a sermon at St. Peter's church, although forbidden by the churchwardens, stating what he had done, and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his diocesan of the whole matter; the result of course, is his immediate suspension. Time will show what further.—*Patriot, July 20.*

CORRESPONDENCE.

THE DECLINE OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—In a discussion of this subject at the recent meeting of the Gloucestershire Baptist Association I offered a few observations, some of which were in accordance with a portion of the letter in your magazine for this month, particularly as to the fact of the existence of a great extent of religious feeling beyond the immediate circle of our own churches or of any religious denomination. I am fully satisfied of this fact, and that the progress of real religion—religion of a saving character, is far greater in the present day than the increase of our churches, or the growth of any religious denomination. Yet while I admit the fact, and rejoice that

by any means and in any way, the work of conversion and salvation is carried on, I take a much less favourable view of the religious nondescripts who are so rapidly multiplying around us, than is taken by many of our brethren. I have no faith in their superior piety. So far from believing in their "earnest thoughts and holy feelings, slumbering and waiting until they have room to burn and shine forth," my conviction is that, for the most part, their piety is of a low order, and, in all that they are pleased to regard as non-essentials, of a lawless character.

Imperfect as our churches are, their doctrines are too scriptural and their discipline too strict for the latitudinarian principles of many whom, in the judgment of charity, we must regard as true Christians; but who, in

their zeal for reformation, would overturn all existing institutions, unsettle every thing, and settle nothing. While we cheerfully give these parties credit for whatever of real excellence they possess, and thankfully receive their admonitions, learning wisdom even from our adversaries, let us not imagine that their keeping aloof from us is any sufficient evidence that our churches are corrupt and worldly.

Perhaps there never was a period when the privileges of church membership were more lightly esteemed than in the present day, and there are not a few who rejoice in this, and who deride our churches as mere *religious clubs*. The diffusion of this sentiment, and of the views of the Plymouth Brethren in relation to denominational and sectional membership, has greatly hindered the increase of the churches of every name; and I believe *it will be so* for some time to come. The new theories must have a fair and full trial, and in the end Christians will fall back upon the old order of things, will inquire for the old paths, and will walk therein, and find rest to their souls. It is true that God *could* dispense with the outward church if he pleased, but he *will not*; there must and will be the church of Christ in the world even unto the end. We may have great respect for Christian brethren who, mourning over the deficiencies of existing churches, separate themselves, and endeavour to show a more excellent way, forming new churches upon what they believe to be the scriptural plan; but we can have no sympathy with those who, finding fault with every religious community, pride themselves that they belong to no outward church whatever; their religion will generally be found to be of such a character as would not bear the scriptural restraints of even the most imperfect of our churches.

Not one word of this is intended to counteract the influence of "Kind Words;" an address which I had hoped would commend itself to every heart, and which I had thought eminently adapted to excite, in the members of all our churches, that *permanent* "faithfulness, that heart-searching, that earnest agony of solicitude" for our entire consecration to God, as individuals and as churches, which we must all so much desire.

If I were required to particularize various causes which have been in operation to the injury of the churches, I should enumerate worldly conformity, political excitement, importations of doubtful theology, the reaction subsequent upon the spasmodic efforts of ultra-revivalism, a style of preaching acceptable to persons of literary taste but not fitted to interest and impress the masses of the population; and there is one matter, especially, affecting the state of our churches and the progress of religion amongst us, which I think is not sufficiently understood. I

refer to the depressed condition of commerce, and the heavy afflictions to which many of our brethren are subject in their worldly circumstances. No one, who is unconnected with business can have any adequate conception of the paralyzing, overwhelming influence of worldly cares and anxieties in a season of general pecuniary embarrassment such as the present. In the last three years an exhausting process has been going on, which has brought hundreds, aye, thousands of active Christians, men of small capital, but honest, upright, endeavouring, persevering men, down to the lowest point. They

"See every day new straits attend,
And wonder where the scene will end."

Many have escaped from these calamities by emigration; and then some of our churches have been almost broken up. It has been my lot to witness the affliction of several who have left, and of a greater number who remain. How can such men be spiritually-minded or energetic in their Christian efforts? Suppose one of them to be a village preacher, how can he go forth to his accustomed labours on the Lord's day with the apprehension of bankruptcy and ruin in the coming week! The gloomy, depressing influence of these sorrows is felt in the family, in the church, and in all the walks of Christian usefulness. I am not writing of such as have ruined themselves by their own folly, making haste to be rich by railway speculations or otherwise—these have been alternately injured by a delusive prosperity and the ruin that has followed—but I now refer to men of blameless character and good report, who deserve the cordial and practical sympathy of all their Christian brethren.

Under God we look to a good harvest and the preservation of our beloved country from foreign war and internal commotion, for the removal of this heavy affliction; and when this dark cloud has passed away, I feel assured a visible and blessed effect will be experienced in our churches. It is grievous now, but afterward will yield the peaceable fruits of righteousness; and I earnestly entreat that *this* matter may be remembered in supplication at the throne of grace.

I am, dear Sir,

Yours respectfully,

THOMAS NICHOLSON.

Lydney, July 8, 1848.

QUERY AND ANSWER.

A baptist pastor writes thus:—"Your recommendation of 'The Analytical Hebrew and 'Chaldee Lexicon,' to persons who have never been favoured with the assistance of a living teacher, has induced me to write to ask if you think it at all probable that I, who have entered my fifty-ninth year, should be able, with

"the assistance of this book alone, to learn to read Hebrew? It is what I have greatly desired, and think if I could have had some assistance therein I should long before now have known a little of the language: but there was not a person in this place to whom I could look for this purpose. Some of my books have many words in Hebrew, Greek, &c. and I am therefore unable to read such words.

"If you think the Lexicon would be of much service to me, and its price not beyond my means, I shall be thankful to you to favour me with your opinion upon the subject.

"You say, 'It does all for them that can be done by a Lexicon. Industry, patience, determination, the student must find for himself; but these being possessed, and directed towards the attainment of Hebrew literature, nothing more is necessary for the tyro than a Bible, a Grammar, and this Lexicon.' You mean, I presume, an English Bible and an English Grammar."

The reviewer begs to say, that the price of the Lexicon is two guineas. By a Bible and a Grammar, he meant a Hebrew Bible and a Hebrew Grammar. Any Hebrew Grammar, even the most elementary, would suffice, a very copious grammatical introduction being prefixed to the Lexicon. The probability of the inquirer's success must depend so much upon his natural aptitude for the acquisition of languages, and his previous attainments in literature, that the opinion of a stranger respecting it can be of little value. The advanced period of life mentioned, the reviewer regards as a disadvantage, but not an absolute disqualification.

QUERY.

"The following case has been submitted for my opinion, and I am desirous of your assistance in confirming or correcting my judgment in the matter.

"A. B. and C. D., members of a baptist church, are invited by C. D., an intimate friend not of the same persuasion, to visit her on the occasion of the christening of her first-born according to the forms of the church of England. They will not be required to attend the ceremonial nor even to see the clergyman. Their friendly help is solicited to make some articles of dress, to aid in all the domestic preparations for a grand dinner party, to arrange those who proceed to church in the morning, to do the amiable to the sponsors at lunch, and to be parties at the festive board. Beyond recognizing the leading toast in

"honour of the newly regenerated one, the day is to be spent as at a large family meeting, without reference to the object bringing them together. A few modern songs will grace the evening, no dancing contemplated, the whole proceeding to be strictly moral; excesses of any kind will be discountenanced.

"The questions on the case are—

"Ought A. B. and C. D., knowing the character and object of the meeting, to accept the invitation?

"Would it be consistent for them to do so under protest against the religious ceremonial?

"Ought an objection to be taken on the ground of conscientious disapproval, or on that of inexpediency?

"REFEREE."

EDITORIAL POSTSCRIPT.

Happening to call at the Mission House, we have found there a communication from the secretary of one of our associations, of which we should gladly have availed ourselves had we received it in time. It would conduce to our convenience, and be advantageous to our readers in many cases, if correspondents would kindly observe the directions given every month on the second page of the wrapper respecting the places to which their favours should be forwarded. In this instance, it appears by the post mark, it was sent quite soon enough for use in the present month, and, containing intelligence, would have received immediate attention, had it been addressed either to the editor's residence, or simply to Paternoster Row.

In our last number an error of the press occurred which was not discovered till it was too late to rectify it. In our review of Bagster's Analytical Hebrew Lexicon, page 414, line 40, a *daleth* is substituted for a *resh*: דלש should have been רש. It is mentioned now, because it might possibly perplex a learner.

The day appointed for the commencement of the ensuing session at Stepney College is Wednesday, Sept. 13th. The Rev. W. A. Salter of Amersham has consented to preach on the occasion.

The Subscribers to the Hanserd Knollys Society may expect to receive in the course of the present month the fourth volume of its publications. It will include two exceedingly scarce treatises from the pen of Roger Williams, the founder of the State of Rhode Island;—"The Bloody Tenet" [or Tenet] "of Persecution," and "Mr. Cotton's Letter, Examined and Answered."

THE MISSIONARY HERALD.



CHITAURAH, HINDOSTHAN.

ASIA.

CALCUTTA.

In a letter dated May 2nd, Mr. Thomas says, "I have not much to write about in reference to the mission just now, nor time to write. You will be pleased to hear that two believers were baptized at Bow Bazar last sabbath, one of them a Hindu female, the wife of one of the members of the church, the other a young East Indian, also nearly related to several of our members. We have several interesting cases, and I hope to baptize again at the end of this month, and shall probably experience a repetition of that pleasure after the lapse of another month or so. A good work appears to have commenced. Oh, that it may go on and increase!"

Mr. Wenger says, under the same date, "There has been a rumour here that after the annual meeting you will pay us a visit at Calcutta. I believe if this rumour be true, your visit will be both very acceptable and very useful; but as I can hardly bring myself to believe that you will choose this season of the year for it, I confidently forward this to your address. We are all pretty well, which at this season of the year is a great privilege."

BARISAL.

Mr. Thomas says, "We have heard from our esteemed brother Page at Barisal. He has been very ill, dangerously so, but God has mercifully spared him. Our last letters, received a day or two ago, spoke favourably of his recovery, though I am by no means without apprehension concerning him. The heat has been very trying, but for the present he and his family are under cover, a gentleman having consented to let them share a portion of his residence. Mr. Page has at last succeeded, with very great difficulty, in securing a plot of ground in which to build himself a house. The execution of this work will prove tedious, and probably much more expensive than was expected. I hope his life will be preserved and his health restored, for he is a very valuable and devoted missionary."

CHITAURAH.

The engraving on the first page of this number gives a view of the Mission House, Chapel, and Schoolroom at Chitaurah, a village near Agra, all of which have been raised principally by the exertions of Christian friends in that city. To the right are seen native Christian dwellings, which were built that they might afford an asylum to converts who were driven from their homes, or deprived of their land on account of their reception of the gospel; and part of the native village appears in the distance. Mr. Smith, who labours here, writes as follows:—

Since my last, our mission here has, I trust, advanced in the right way, although its course has been a most chequered one. Sometimes appearances have cheered us and made us hope that God's set time to favour us had come; we have been filled with pleasing expectations of sinners turning to the Saviour; strong convictions of the truth have been manifested by many, and the resolves of others have appeared so strong that we thought them prepared to leave all for Christ; but alas! in the hour of trial and persecution, our hopes and expectations have been dashed to the ground; we have had the pain of see-

ing those of whose conversion and piety we entertained no doubt, giving way in the hour of trial, and indirectly by their conduct denying the Lord that bought them. Thus our faith has been tried, and we have had to proceed with trembling, in the midst of doubts, hopes, and fears, which can only be known by being experienced. At this time we have much need of the united prayers of all who love Zion, that God would strengthen our native brethren who are called upon to suffer persecutions of no ordinary kind; their wives and children are enticed away from them, a nai has not ventured to shave them for the last month, and the dhobi also refuses to wash for them; they are indeed subjected to every species of annoyance that can be invented. And when we consider that they are mostly unlettered and Christians of but a short date, it is not surprising that some amongst them should have been found whose faith and principles were not sufficiently established to enable them to bear up under the loss of all things, and still retain their integrity. One most trying case has occurred;—a man on joining us was forsaken by his wife and three children; he persisted in remaining with us, and his wife and two children, a boy and girl, shortly after came and lived with him. They resided in the mission village here for upwards of six months in peace and comfort: the man was consistent in his life, and appeared to be growing in grace; he frequently engaged in our prayer-meetings, and his language was such as might be expected from a humble Christian, whose dependence is on another and not on himself. His wife attended chapel regularly, and at last requested to be baptized; the two children had however been married subsequently to their coming to live with us, and the time having come for them to join their respective partners, the girl was sent away with her husband, amidst many professions of friendship on the part of his family. The mother was reconciled to the parting with her daughter by the expectation that, according to usage, her place would be filled by her son's wife, who was to come in a few days. Instead of this, however, some of her relations came and asked the boy to spend a few days with them previous to bringing her home. The father, not suspecting foul play, permitted him to go, and persuasions, threats, and promises succeeded in retaining him, so that he returned no more; added to this the daughter's husband would not permit her to visit her parents again; thus they were deprived of all their children. The mother became sad, and meeting with some of her former friends, was soon made dissatisfied; she then commenced using all the art she possessed to get our brother to leave us and join his caste again; she annoyed him daily, and at last managed to convey all his things away. I was present when she had accomplished this, and the poor man said,

"Take all I have, and I will support you as far as I am able, only leave me in peace, for you have almost taken my life." This, however, would not satisfy her, and she sat by his door three days without eating any thing openly, and said she would perish there unless he accompanied her. I promised to get her a house in her old village, and that she should have a little to support herself with if she would go away—but no, she said she would throw herself into my well. I then said, if her husband wished to go with her, I would not hinder him; but he refused. She threw herself on the ground like a maniac, with such force that I really feared she would kill herself. I remained with the poor man until eleven o'clock, P.M., on the third day, and seeing there was no hope of success, she departed, saying that she would throw herself into the well in the morning. Before I left, two men came from the village to see what was the matter, and stated that the woman had raised all the village by her screams for help. Distracted and worn out by fasting and anxiety, our poor brother at last yielded to his infatuated wife; he went away and remained with her for three days, during which time I am told he scarcely left his bed, but upbraided his wife as being the destroyer of his peace, and said he would not stop with her, but that go where he might, he was a Christian. I fully anticipate his return in a day or two. You will perceive from this case how much we need help from above. The women are a great hindrance; I do not know an instance of relapse but what may be traced to their influence; they are so fond of weddings, pujas, and melas, which as Christians they cannot attend, that it makes them our most inveterate enemies; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement. Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of government employ, to make the people anxious that their children should be educated; in short the rural population about us cannot appreciate education. We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery. Truly "they know not what they do." Oh, for the converting power of the Spirit! this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things—a religion of the heart is neither understood nor desired, and every

thing spiritual is laughed at, so accustomed are they to see the god they worship, that their general request is, "show us God, and we will believe him." Here idolatry and superstition exist in their rudest forms. Our Christian village is on the whole going on well; we are building more houses. I married a couple of our people last week, the first Christian marriage celebrated in this place. It drew a large number of spectators

from the village, and various were the eulogiums in its favour; the people appeared struck at the simplicity of the service. Our daily worship and Sunday services are tolerably well attended; indeed I think on the whole, after comparing the state of our mission with what it was a year ago, we have reason to take courage and go forwards. May the Lord by his grace make us faithful and persevering in spite of the opposition of man.

BENARES.

Some success has recently cheered our brethren at this station. Mr. Small writes thus, May 9th:—

Since I last wrote you we have been privileged to administer the ordinance of baptism to four individuals, on a credible profession of repentance and faith, and to receive again into full communion one who on account of a sad fall (into intemperance) had about a year ago been excluded from fellowship with the church at Chunar, at that time under the pastoral charge of brother Heinig.

On the evening of Monday, April 17th, immediately before our regular week-evening native service, the baptism of Jahurun and Bundhoo (alias Sarah) took place. The baptismal service was held in the open air, the font being in the garden, between brother Smith's house and the chapel. As some were present who did not well understand the native language, among others a young Presbyterian missionary from America, the preparatory address by myself and one hymn were in English, another hymn and prayer, as well as the subsequent services, in-doors, being in the vernacular tongue. About forty or fifty persons were present, and among them two or three Roman catholic drummers who had never witnessed such a spectacle before, and who seemed much interested in the whole service. It happened to be brother Smith's turn to conduct the prayer-meeting, and he gave a very suitable and impressive exhortation on the occasion. Of the two native females thus received into the visible church of Christ, one had been brought up from early childhood in the family of Mr. Smith's daughter and son-in-law—members of our church—and so had long enjoyed the privileges of Christian instruction and example. She had offered herself as a candidate for the ordinance about six months before, but at that time we were not satisfied that a work of grace had been commenced in her heart. Latterly, however, we had good ground to trust that this was the case. The other native sister is considerably senior to the above mentioned—apparently about forty. She had been formerly a follower of the false prophet, but about two years ago, on the

death of her husband, she was taken into the family of one of our most aged sisters, widow Piebat, who furnished her with food and clothes in return for her services as a domestic. Here she first heard the fundamental truths of the gospel, and latterly attending regularly the means of grace at brother Smith's, and being further instructed in private by sister Smith and others, she appears to have grown in knowledge and grace very satisfactorily. Although unable to read, she had committed to memory the "Lord's Prayer," "Apostles' Creed," and several passages of scripture; and in prayer she pours forth her heart with much intelligence and fervour. She now attends Mrs. Small's little female school, where she even already makes herself useful as an assistant (she is a good sempstress), and when she has herself acquired the power to read and write, her services will be available for that department too.

We had another baptismal service last Lord's day evening, the 7th inst., at sunset. On this occasion brother Heinig conducted the preparatory service, and gave an address from Rom. vi. 3, 4, in Hindustani. I then (as on the former occasion) immersed the two professing disciples in the name of the triune God; and on the congregation re-assembling, by candlelight, I conducted, as usual, the English service, endeavouring to make a practical improvement of the solemnity by an exhortation founded on Col. iii. 1, &c. Afterwards, it being the first sabbath of the month, the ordinance of the Lord's supper was administered by brother Smith. Thus we each of us took a leading part in the sacred and refreshing services of the evening.

The two individuals who were then baptized were the European serjeant-major and band-master of a native corps lately arrived in the station, and the daughter of Solomon, one of our catechists. The former has been a pious professor for many years past, I believe, and for some time has been convinced of the scripturalness of our views of the sacraments, but has never till now met with a baptist

minister willing to administer the initiatory ordinance to him simply as a believer, and apart from all considerations as to what particular church he meant to become a member of, or as to his views on church government, and other minor matters. I was glad to welcome one whose views on this point so fully coincided with my own. He communed with us that evening after baptism, and I have no doubt (though I have not yet asked him) will become a member "in full communion" with us during his residence here.

The young disciple, who was also immersed on this occasion, had some time ago fallen into gross sin on being forsaken by her (nominally so) husband. But she has been received back into her father's family, and employed for many months as a servant in brother Heinig's family, where she has given much satisfaction, and her profession of deep repentance seems sincere, and we hope her to be a subject of grace.

Last evening, Monday the 8th, we held the monthly missionary prayer-meeting at our house. In this the missionaries of the London Society unite with us, the meetings being held every third month here (at Rajghaut), and the two other months at the London Mission new chapel at Sicrols. Our hall, which is large (planned purposely to be used as a chapel till our proposed mission chapel is built), was quite full, consisting mostly of natives. The Rev. J. Kennedy, of the London Missionary Society, gave a most lively and impressive address in Hindustani, and brethren Smith and Jacob engaged in prayer.

I think I have not mentioned to you that the Thursday evening English service, which was for some months given up, for several reasons, was recommenced in the middle of March, and is conducted as formerly, Messrs. Kennedy, and Watt of the London Missionary Society and myself preaching alternately. During last cold season Mrs. Small

and I used frequently to attend the English services on Wednesday evenings at the Church Mission chapel, three or four miles off, and generally took tea with the missionaries after. From all this you will perceive that we are on the best of terms with our brother labourers here of all denominations; and we find it good to commune and dwell together in unity.

Last Friday evening we had a sweet little private prayer-meeting at our house, with special reference to these critical and disastrous times. Our party consisted of brother Kennedy and our pious and liberal military friend, Capt. F., the paymaster here, a staunch episcopalian, along with female members of our families. Thus the three denominations were represented. We have resolved to continue these meetings, or rather renew them, for two years ago we followed somewhat the same plan, and to meet at each other's houses alternately on the first Friday of each month.

May the Lord pour out more of his Spirit upon us all, grant a revival in our own souls and in the churches with which we are connected, and unite us all more and more to himself and to one another!

Brother Heinig tells me he has once more written to you about an increase of salary. In the present state of the Society's finances it is really painful to have to moot such a subject, but as Mr. Heinig has done so, I would only here back his request by saying, it is greatly needed, and that he is a labourer well worthy of his hire. I might say more, on other scores, but as I have already so often urged the point, and I feel for you (as well as him) who have to obtain the money, and yet cannot, I shall leave it entirely to your own tender mercies and discretion.

I have just heard, through Mr. Dannenberg, that you are expected in India soon! At that rate this will probably not be received by you, but by your substitute, whoever he be.

Our German brother, Mr. Heinig, gives the following account of a tour to Allahabad.

Myself and my native preacher, Solomon, left on the 25th of January to visit the large fair at Allahabad, held in celebration of the conflux of the Ganges and Jamna. On the road we frequently met those that carry water from the said conflux to Baijanath, a distance of about six weeks' march. We often engaged in conversation with them, which proved so convincing that many of them felt quite ashamed of their deed, and were on the point of returning home without having accomplished the wearisome and useless journey, but not having sufficient resolution, went with the multitude to do evil, and to wrong their own souls. I sincerely trust the time will soon arrive when they will receive that living water which will spring up into everlasting life.

I experienced a great deal of trouble and difficulty at the outset of my journey. We walked about eight cos (sixteen miles), which we had fixed for the first halting-place. Tired and exhausted, and my feet full of blisters, I waited anxiously for the bullock gary, in order to pitch the tent and take some refreshments. We waited till two o'clock in the afternoon, when one of my servants came, informing me that the gary was lying in the road about two cos (four miles) from the place we were sitting, and that the driver had returned to Benares to fetch stronger bullocks, as the former would not go on. There was no alternative, but we were obliged to return, and when coming on the spot where our gary was standing, we had to push it a considerable distance, under a grove of trees, and

after all the toil, about six o'clock in the evening we obtained our first meal, which we were very thankful for. Next day we went on to a place called Tamachabad, a short distance, about four cos (eight miles), as I still felt the effects of the last march. The people of this place listened tolerably well, and had much conversation with the passengers on the road. The next morning early we proceeded to Madhoganj, being five and a half cos (eleven miles). Here a shopkeeper invited us, and soon a great number of people were gathered together, who listened exceedingly well, and acknowledged their errors; but, poor people, being like sheep without a shepherd, and surrounded by soul-destroying wolves, the impression of the truth which they heard, I fear, will soon wear off. We then left for Ooj, six cos (twelve miles). On the road we met several belonging to Umritsir, in the Panjab, who returned from Gaya, where they had performed their devotions for their ancestors. These people listened remarkably well, and inquired much into the truth. One of them was their teacher and leader, a brahmin, who, after many questions, was at last silent; another of them was truly thankful for all he heard, and greatly delighted in hearing of Christ, who had come to save sinners, to purify them, and make them meet for heaven. I asked the brahmin why he was so quiet? I said, "Perhaps you count the cost of believing in Jesus, and of forsaking all idols and deotas hitherto worshipped?" He frankly said, "Yes, I fear I shall lose my rank." The other seemed determined to throw away his idols, and never make them an object of adoration again. I hope he may remain firm in his resolutions. Next day we arrived at Saidabad, being six cos (twelve miles); on the road we were much engaged in talking to the people that carry water from Allahabad to Baijanath, for there was an immense number of these people at this time; but, poor people, great will be their disappointment at the judgment-day, when they will find all their labour and toil has been in vain.

For the first time I had a thief in my tent, notwithstanding the watchman watching, or sleeping, before the tent. He stole a few of those most necessary articles which I took with me; and when he attempted to make off with my provision-box, I awoke, but he escaped. Next day we started for Allahabad, being nine cos (eighteen miles). On the road I met a man returning from Baijanath very lame. I asked the reason of his lameness; he said that it is the punishment which Mahadeo (the stone worshipped at Baijanath and throughout the country) had given him. I said, "No, but it is the fruit of your folly in acting so positively against your reason and against your shasters, for you see nothing but a stone there, and you pour only water upon it; you have spent your money, and for all

your trouble your legs are swollen, your whole body aches, none sympathizes with you, and the load of all your sins lies still heavy upon your conscience, and a great wonder it is that you still live; but it is the mercy of God that has hitherto supported you, in order that you may repent and turn from your dumb idols to serve the living God." When I told him what God had done for us through Christ Jesus, &c, a leader of the sect of Ramanand who was sitting aside, heard all I said. He, on my departure, came behind us, and as he also was bound for Allahabad, we entered into conversation with him. I was much surprised to hear his most minute acquaintance with the whole New Testament and many parts of the Old. He frequently quoted scripture passages, and in his whole conversation appeared decidedly for the truth as it is in Jesus. I showed him the necessity of acknowledging Christ by an open and decided confession and an entire forsaking of all those resources to which he had hitherto cleaved, which he promised to do; but oh, the heart is deceitful and desperately wicked, for at the fair he visited me several times in his full attire as a disciple of Ramanand, and although the truth of the word of God came powerfully home to his heart, so that he publicly declared that "Jesus is the only Saviour," yet he could not be prevailed upon to become a true disciple. However, still there is hope respecting such people, for what cannot be done by one missionary in one place, may yet be obtained by another missionary in another place.

I remained at the fair nine days. Myself and Solomon were daily engaged in proclaiming the blessed gospel to large crowds, which listened exceedingly well, and conversed in a very reasonable manner. The number of visitors was computed to be about 50,000, which it was said was far less than what it used to be. The people were not so eager after books as they generally are at other melas which I have visited, yet I distributed about 620 scriptures, including tracts.

On our return from the fair we conversed and preached to the people all the way, and called on the brethren at Mizzapoor, where we were much pleased and refreshed with all we saw and heard. I preached in the bazar on Saturday, and on Sunday in the chapel. On Monday, early in the morning, we left for home, which we reached in the evening, and were thankful to find all well.

I had almost forgotten to mention that during the nine days I was at Allahabad, I had every night, except one, a thief come into my tent. Three times my tent was cut, but fortunately nothing was taken but my umbrella, the want of which I felt very much in the hot sun.

I have much reason to be thankful that my health has been preserved, so that I have been enabled regularly to pursue my missionary labours without the least interruption. I

and Solomon daily go forth among the people, and we generally secure a large number of hearers. I am at a loss for words to express the joy I feel with the way in which the people listen, and the approbation they manifest to the truths brought before them, and we often leave them loudly exclaiming, "Oh, how good and correct these truths are."

I am also very much cheered with many who come for religious conversation, who are evidently inquiring after the truth, and are not only convinced of the inefficiency of their idols, but assure me that they have for some time entirely given up worshipping them. Some have recently entreated me to read with them and explain regularly through the New Testament, and although they come a considerable distance from the interior of the city, yet they continue to attend daily, and appear quite in earnest in searching after the truth. The few hours I have to spare in the day I devote to translations. I have several works quite ready for the press. Mr. Thomas

has applied, through the "Oriental," for subscribers, but at present none have come forward, though many of the brethren have expressed a wish that these works should appear in print. Cannot you assist me from the "Translation Fund," as they have cost me much time and labour, and I have spent many a night over them? I have now in hand the revision of the New Testament.

A few months ago I was rather cast down in regard to Solomon's support, as G. Edmonstone, Esq., who had responded to our call, and provided for him during six months, left for England. This source having failed, I made application to several of the gentlemen of the station, but, with the exception of one, they refused to subscribe because he was a baptist. Just in this anxiety some friends wrote to Mr. Small from Bristol, stating that they were willing to support a native preacher. I plainly saw the hand of the Lord in this matter, and feel quite sure that he raised up these friends in this emergency.

MADRAS.

A very short letter has been received from Mr. T. C. Page, the steamer having sailed four days earlier than usual: the date is May 9th. He says, "I am in tolerable health. Mrs. Page is weakly."

AFRICA.

FERNANDO PO.

A letter dated March 22nd has been received from Dr. Prince, but so much damaged in its passage that many parts of it are illegible. It appears that the number of members in the church at Clarence, Dec. 31, 1847, was sixty-eight; and the number of persons baptized from the time of Mr. Sturgeon's death in August, 1846, to the end of 1847, fifteen. Of Mr. Saker, Dr. Prince says, "He lives and does much, but at great expense to his poor frame." He regrets to add of Miss Vitou, that "her health is very, very much impaired, which of course much affects the regularity of her day school."

BIMBIA.

From Jubilee, on the 28th of February, Mr. Merrick wrote as follows:—

I have just been delivered from a heavy affliction in the restoration of my dear wife from one of the most severe fits of illness she has had since her arrival in Africa, or indeed within her recollection. Our position for a whole week was truly distressing, in conse-

quence of the absence of medical aid; but our good God appeared in our behalf, and we at last obtained help from a surgeon of one of the palm-oil ships in the Cameroons River. By a letter which I have written to brother Newbegin, and which I have requested him

to forward to you after perusal, you will find that Dr. Prince did all he could to come to our assistance, but without success.

The whole district has lately been put into ferment in consequence of a young man having been killed by a shark. The poor fellow went to bathe, and was seized by the back, and in a few minutes the greater part of his spine was torn out. This is the second event of the sort that has taken place since my residence here. The first happened a few days after my arrival; and on the death of the young man you will remember that brother Duckett's life was threatened. On this occasion three poor men, two of them slaves, were accused of having bewitched the young man; and on last Lord's day morning they were seized, and carried to King William's town, where they were put in chains. After the morning service brother Saker and I went to the town where the young man killed by the shark resided, and met there a large number of King William's slaves assembled in council. Our appearance was of course highly unacceptable; but after a little persuasion silence was obtained while I addressed them about twenty minutes on the folly of their superstitions, and the necessity of seeking happiness and peace in Christ. We then proceeded to King William's house, and made inquiries about the men who had been accused of witchcraft, when I heard that they were in chains, but that they were not to be murdered, as used to be done in former days, but to be transported to Rumby. I requested King William to let me take one of the men to our village to live, to which he readily assented; sent and released him, and delivered him to me. Brother Saker and I brought the poor fellow to our village, but fearing lest the other man whom we had left in chains might be secretly destroyed, I returned to King William's house to ask for him also. One of the men accused of witchcraft having gone to market early in the morning, was not yet apprehended. During my second visit to King William's house the man returned from market, but on hearing that he had been accused of witchcraft, jumped out of his canoe, and running to our

village, got into Mr. Christian's house. A large body of King William's slaves immediately entered the village, surrounded Christian's house, and would have forced their way in had not brother Saker, Joseph Fuller, and others, guarded the door. They even attempted to drag away Joseph Fuller from the door, but as soon as they laid hands on him, brother Newbegin's dog seized the man, and bit him on the foot, which alarmed them a little. One man was for firing his musket into the house. Just as I was leaving King William's house with the second man I had rescued, a slave ran up with the information that the slaves had entered our village, and were going to break into Christian's house to seize Moembe, who had secreted himself there. King William immediately sent off his hat, and as soon as his slaves saw it, they were pacified, and left the village. "Moembe" remained with us till Monday evening, when I sent him and another man called Ewan, on board Mr. Lynslager's galliot to be taken to Clarence. The other man, Ndi, is now in the village, and is quite happy. But King William is being persecuted for having delivered the men to us, instead of killing them. His canoe, which was sent to market last Monday, has been detained by the Bush people, with all his men; and they have sent him word that instead of giving us the men to send to Clarence, he should have sent them on to the bush to be killed, and that unless he pay 200 bars (forty double pieces of cloth), his men shan't return. How the matter will end I cannot say. May the great Head of the church cause it to work together for the glory of his great name.

Our inquirer, "Moinda," gets on well. She attends regularly for instruction. She and her husband were with me yesterday morning. King William told me on sabbath last that he purposes making a law to prevent sabbath breaking; and that he is determined now to come to chapel himself every Lord's day, and to fetch as many of his people as are willing to accompany him. I take his promises for what they are worth, yet I do not imagine that any thing is too hard for God.

The following particulars were added on the 16th of March:—

Since writing the sheet which encloses this, King William's troubles have increased on account of having put into our hands the men who were accused of witchcraft. This act has of course run counter with the superstitious ideas of the whole district, and they have in consequence been loud in their complaints against him. The "Bobia" people in their phrenzy have even talked of killing me; but I don't think they mean what they say.

On Saturday morning last, King William sent to tell me of his troubles, and to ask my advice. I went to his house in the afternoon,

and advised him to act just as I myself would do if placed in similar circumstances, viz., not to pay either the Bobia or Bush people any thing for having delivered the men into our hands, for in doing so he had performed a praiseworthy action, and nothing worthy of punishment; to continue to send his canoe to market, but not to allow his men to take arms of any sort, nor to say any thing to the Bush people, should they attempt to disturb them; to pray earnestly to the Lord to deliver him from the power of those who sought to oppress him for having interposed to pre-

serve the lives of four of his fellow creatures. Before leaving his house I prayed with him, and commended him to the divine keeping. He promises to abide by my advice, but I fear that he has neither principle nor courage enough to do so. He told me of the provoking conduct of the Bobia people since my residence at Bimbia, because they knew I would not allow him to fight; and inquired whether if they continued to annoy him, he should not go out with a number of canoes and seize some of them when they went to fish. I replied, certainly not. It is indeed hard that poor William should suffer for well-doing; but so it ever has been since the entrance of sin, and so it will continue to be till Christ shall rule among the nations.

Early yesterday morning Peter Nicholl's wife came to our house weeping, to tell us that Mr. Clarke's house had been struck by lightning on the past night. There had been a terrific thunder-storm, and at one time I thought that my own house had been struck. On entering brother Clarke's bedroom I perceived that the electric fluid had passed

through a broken glass-window, shattering in its passage every pane of glass. Making its way to the top of the house just over the bedstead, it splintered the greater part of the principal rafter of the roof, and tore a piece off another; several pieces of the rafter falling on the bedstead, tore the tester, while the smaller splinters were deposited in the thatch. The fluid then passed to the floor of the bedroom, tore out a piece of it, and making its way to the store underneath, tore off a few splinters from the principal plate of the building, rent the door-post of the store, tore off a part of the partition, and nearly half of a mangrove post; passing out of the store, and coming in contact with a nail on the back door of the store, it tore a small piece out of the door, and carried away a piece of the door-facing; after which it seems to have reached the earth just by the store door, where it turned up a little of the soil. Had our dear brother Clarke been in Africa he would probably have been killed, as well as dear Mrs. Clarke, so that we have not only to sing of judgment but also of mercy.

WEST INDIES.

TRINIDAD.

At Port of Spain, Mr. Law's public services are well attended, the place of worship being generally filled; but he is much discouraged by the apparent want of success in his labour, and the low moral state of the people around him. His spirit had been refreshed, however, when he wrote, March 7th, by a visit to Savannah Grande, of which he speaks thus:—

About fourteen days since I spent a few days at our stations in Savannah Grande. The first place I visited was Indian Walk. I arrived here late in the evening. Next morning I met with a number of candidates for Christian baptism, who have been before the church for a long time. With each and all of them I was fully satisfied, indeed greatly delighted. In beholding the operations of the grace of God I was refreshed in no ordinary degree. Nothing so cheers the Christian minister as seeing sinners repenting of their sins, believing the gospel, and coming forward to profess the name of Jesus by being baptized in the name of the Father, the Son, and the Holy Spirit. We had a large congregation at the river. Twelve disciples of Christ were buried with their Lord in baptism. After the baptism we met in the chapel, when the newly baptized were received into the church, after

which we commemorated the Lord's death. We had truly a season of refreshing from the Lord. May these solemn services be abundantly blessed.

The same day I travelled to New Grant, and in the evening we had an excellent meeting. Early next morning I baptized an aged disciple. The friends here are preparing for the building of their new chapel. The same day I went to Montserrat. Here the cause of Christ continues to make progress. There are some who seem to be under deep religious impressions. By the grace of God a rich harvest will soon be reaped in this place.

Though my visit to these churches has been attended with much weariness to the body, I have been gladdened in spirit, and greatly encouraged to go on in the work of the Lord Jesus Christ.

ARRIVAL OF MR. AND MRS. COWEN.

On the 20th of April, Mr. and Mrs. Cowen were welcomed at Port of Spain, where they had been eagerly expected. Mr. Cowen writes thus:—

It affords me very great pleasure once more to address you from this place, which we reached in good health on the 20th inst., after a passage of thirty-nine days from Lundy Island. We suffered much in the channel for three weeks from contrary wind and awfully rough weather, but experienced, amid the whole, the blessedness of fleeing to Him who is a refuge from the tempest and the storm, a hiding place and a covert in seasons of trial and danger. After leaving the channel we had a fair wind nearly the whole of the way, as if our gracious God would more than make up to us in answer to prayer for the trials of the past. For months before we sailed, I greatly longed to depart, but the delays I then experienced are now associated in my mind with many pleasing recollections, and I am not without hope of some good resulting from what was to me at the time most distressing. I feel that my visit home, though not rendered absolutely necessary for my own individual health, has nevertheless been beneficial to body and mind, so that I am now much more fresh and vigorous for the work before me than when I left here a year since. Besides, I trust that some little interest in favour of dark Trinidad, which did not exist before, has been created, and will appear in the future to aid and encourage us in our labours here. During my stay at Bristol several friends there showed no little kindness, among whom R. B. Sherring, Esq., deserves my special thanks for his manifold acts of kindness, which of course, I being to him a perfect stranger, could only proceed from the deep and hearty interest he takes in the missionary work. This gentleman seemed as though he were watching for opportunities to confer some favour, so that we bore away with us not only many grateful recollections of his kind attention, but several tokens of his unwearied generosity. During our delay in the channel we went on shore at Pile, and there also met with several very kind friends, by whose Christian sympathy and kindness we were greatly comforted. Some excellent baptist friends were the foremost in giving proof of their concern for our trying situation, but there were others also, with whom we were in no way connected by denominational ties, who, in the kindest manner possible, sought us out, and loaded us with numerous acts of kindness. George Waring, Esq., of Shirehampton, a gentleman of a large and liberal heart, with his sisters, the Misses Waring, deserve special notice and thanks for the measure of respectful attention we received at their hands on several occasions. Nor can I omit to mention, as deserving of my highest gratitude and esteem, the family of the Rev. Dr. Ashley, of the "Bristol Channel Mission," to whom we are greatly indebted for their unbounded kindness. The delightful Christian intercourse I enjoyed under his roof refreshed and cheered me exceedingly. I met there kindred spirits, who, though of a different communion, drink of the same river of the water of life. The night before we left Kingroad I spent with the Dr. on board his yacht. In the afternoon we visited several wind-bound vessels, and alternately addressed the crews on the things that make for their peace, and on the morning that we embarked for the last time he kindly took myself and family on board the "Pomona" in his boat, feeling, as he said, that he was doing "missionary work," to which he seems, in his own sphere, wholly devoted.

Well, dear brother, it is cause of great thankfulness to us to be safely and comfortably here once more. We were delighted beyond measure to meet our beloved friends, Mr. and Mrs. Law, in tolerable health, and the town congregation encouragingly increased since I last saw them. But many changes have taken place in the community during one short year. One universal complaint prevails regarding the dulness of the times. Several stores have been closed, some merchants of standing have failed, the West India Bank has stopped payment, ruining thousands, and the planters complain on every hand. The government is insolvent, not a dollar in the treasury. It is said the governor has received no salary for the last year, and how the other officials are to be paid in the present state of the revenue, is a perplexing question. I hope it will end in severing from our treasury the expensive and ruinous ecclesiastical establishments hitherto sustained; and tend to bring to a close the ruinous and immoral scheme of immigration which has up to the present proved such a fearful source of misery to so many thousands, without one redeeming feature in its character. We are now apparently on the eve of general bankruptcy, all confidence is destroyed, and a gloom hangs over our island affairs. Money is scarce and prices exorbitantly high, and yet it is feared after the present crop is removed matters will get worse instead of better. Happy for us we can look through the gloom by faith to Him who governs the universe at his pleasure, carrying out his wise and gracious designs, and developing by transpiring events the mysteries of his government.

FRANCE.

At the present time, when every thing respecting the religious state and prospects of France is more than usually interesting, it affords us peculiar pleasure to lay before the reader two letters recently received from Mr. Jenkins relating to his itinerant labours. The first is dated Morlaix, June 20.

On sabbath morning, the 20th of last month, I preached at a small village five miles from Morlaix. Though the notice given of that meeting was very short, we had a congregation of about sixty persons, who heard with attention the word of life. A miller, who had bought a New Testament of me some time before, had been active in making known my intention of preaching. This was a truly interesting occasion. The people appeared glad to hear the gospel. A Testament was sold, and a good number of tracts given away. Some thought there would be no inconveniency in my preaching in the church! The same idea has been expressed in another parish.

Since, I have visited other places with the Breton colporteur, to sell Testaments, &c. Once on a holiday I addressed a great number of people as they had come out of church after vespers, principally to explain the nature of the New Testament. We sold a Testament, and gave away a good number of tracts, the people pushing upon us to receive them.

The week before last I was called to assist at the funeral of a Swiss protestant in the parish of Grace, near Guingamp. As the deceased was a stranger, there were but few people present. I spoke in Breton in the burying-ground, and the Bretons present were attentive. We gave them tracts, and they appeared friendly. One man gave me his hand, saying, "breudeur," that is, "brothers;" and a venerable old man said that when he died he should like for me to bury him. The priest was in the steeple, in a place to see and hear me, and as I and three friends from the town passed his residence in returning, he spoke to us, and invited us to his house, and offered us some refreshments. He told me he had the Breton New Testament, and asked whether we had printed the Old Testament; that he should be glad to have it in Breton. He remarked that he thought what I had said in the burying-ground was good; yet I had declared why we had no holy water and wax-candles, but he said nothing about that. After giving some account of his having been to see our chapel, &c., we left. I saw a brother of this priest, who told me he thought we were doing a good thing in distributing so many of the holy scriptures in the country.

On the following Saturday I called on the mayor of Belle-Isle-en-Terre, as I intended preaching there on the sabbath. He said there was no difficulty in the way, and upon my

asking it, he immediately granted the market-place for the purpose of holding the meeting there. He was kind, and received some tracts. Sabbath morning, at seven o'clock, I addressed the people at Louargat after they had come out of church from early mass. After that I went to Belle-Isle, which is a place of from 1500 to 2000 inhabitants. No notice of the meeting had been given until this morning. Our Breton colporteur went somewhat early to inform the people of my intention. I myself published the meeting just as the mayor had finished addressing the people respecting civil affairs, when mass was over. The mayor himself said a few words to encourage them to come to hear. At half-past one I preached from Matt. xvii. 5, to a congregation of about 200 persons. The attention was very good, and I may say that the presence of the Lord was with us. About 150 tracts were given away to a people most desirous of obtaining them. There appeared to be a general approbation of what was preached.

At six in the evening I preached again, from Matt. xxviii. 18—20, to a numerous congregation. I can say that in this meeting also the Lord gave strength and blessing. Several surrounded me at the close of the meeting, expressing the pleasure it gave them to hear the word preached, and one person asked whether I could not preach there once a month. I answered that I would think of them, and do all I could. The mayor and some other respectable persons were present at both meetings. A few persons came to me to my lodging, among whom was one advanced in years, whose conversation was interesting. He had seen the bible and read some of it, which had given him an insight into truth. He remarked, among other things, that the priests mix spiritual and temporal things, which leads to great darkness. He proposed himself to us to labour as a colporteur in the distribution of the scriptures. In case he is a consistent, good man, having the fear of God and the love of our Lord Jesus Christ, I think he would make a useful agent among his countrymen. He appeared very desirous of taking a part in this good work, though he has a cousin a priest in a convent in Morlaix. There was with us one of the labourers employed with many others on the road. This man had heard in silence our conversation, but appeared to take interest in it. At last he spoke, and it was to ask me to pray with them. This was certainly an interesting invitation to prayer, which probably I shall never forget. We bent our knees

together before the throne of grace, and addressed our united praise and supplications to Him who heareth prayer, and after that we separated. This was a blessed day, and I trust it has left after it lasting impressions on the hearts of men.

Such, dear brother, are the efforts I made lately to preach the gospel in country places, and the success attending them. I always thought the distribution of the scriptures and tracts would be very beneficial, but things surpass my expectations. Our tracts are gone far and wide, our chapel having been kept open every Saturday from the beginning to give tracts to the people, and we have sold several Testaments in it. This has prepared the people to hear the gospel, and the revolution has brought with it liberty to do so. It is remarkable that the people offer no resistance to our labours. But the fact is, that they never did so; the opposition and difficul-

ties came only from the priests and those in power. I never saw the public feeling so strong against the priests as it is now. The people are indignant at their oppression. Their interference in the late elections has made them still more disliked. The bishop of Quemper's going to the National Assembly has lowered him in the estimation of many catholics. Nevertheless the Bretons are attached to religion, and I trust the time is fast approaching when they will make rapid progress in the knowledge of it according to divine truth, and in all that which appertains to real a. d solid piety.

To-day, when my letter was nearly finished, arrived here an excellent French colporteur, sent by the Bible Society. He is to remain for some time in this department. He is a man of piety and experience, and we trust the Lord will make him useful here.

The second letter is dated Morlaix, July 13th.

Having made an excursion these last few days for the purpose of preaching the gospel in the country, I now write to you to communicate the result, which is interesting and encouraging, and calls for thanksgiving and prayer.

On Thursday the 6th inst., I left for Belle-Isle-en-Terre, a small town eight leagues from Morlaix, where I preached twice on the Lord's day about a month ago. I preached in the evening in the market-place, from Heb. i. 1, to an attentive auditory, among whom were two of the principal men in the place. One of them was quite taken up with views of social and religious improvement. He was of opinion that nothing is more wretched than a man whose belief is not in God. He looked with derision on the outward ceremonies of the church of Rome, and he was quite convinced she must fall or be reformed. "We shall finish," said he, "by protestantizing her." There is much superstition among the Bretons, though it is certainly on the decline. Not long ago in this neighbourhood a pig was presented as an offering to the Virgin Mary.

Friday I went to the village of St. Eloy, where I had never been before. The Breton colporteur had visited this place, and he accompanied me on this excursion. This village is remarkable on account of the superstitious customs practised on the holiday of St. Eloy, the patron saint of the chapel. St. Eloy was a blacksmith before he became a bishop, and to the water of a well bearing his name is attributed much virtue for the benefit of horses. On the saint's anniversary an immense number of horses are brought to have of the fountain's water poured into their ears and on the breast. On the occasion offerings are made to the saint, which in general

amount to about £60. Many bring as offerings new horse-shoes and the hair of the tail. There were brought this year above 300 lbs. of horse-shoes, and 120 lbs. of horsehair, which were sold off by auction on the spot. The saint's anniversary was the Sunday previous to my visiting the village, and a horse fair was held on the Monday following. The total receipt was about £10 less this year than usual. These are the senseless and superstitious customs fostered by the Romish clergy for their own benefit.

In this village I preached in the evening in the open air, to about thirty persons. At the close tracts were given away, and thankfully received. While about the middle of my discourse, an old man with grey hair spoke out to tell me that what I was saying was well, but that he wished to know what I had to say about the church. I told him that when I had finished preaching I would be ready to give him and others the explanations they desired. Consequently as soon as my discourse was over, he and several others surrounded me, and I had to give them explanation respecting the confession, mass, baptism, saints, the Virgin Mary, &c., until past ten o'clock. No angry feeling was manifested, and we every where met with a kind reception. Previous to the meeting I had had a long and interesting religious conversation with two intelligent weavers, who had some knowledge of scripture, having perused the New Testament, &c.

Saturday.—At some distance from the village we called upon a blind man, who was desirous of seeing me, and who, we were told, had been desired by the priest of his parish to put questions to me. I conversed with him a full hour and a half. He possessed a good understanding and much more religious know-

ledge than the people in general. From what he had heard of it, he believed the Testament was perfectly good, and could not believe the priest opposed the reading of it. He added great importance to the sacraments of the church of Rome. But at the close of our conversation he said both religions were good, the great point being a right sentiment in serving God according to one's convictions. We gave him two tracts, which he said he would show to the priest.

We had to cross the country to call upon a Breton gentleman, with whose name I had lately become acquainted. He was a candidate for the Cotes-du-Nord at the late election, and his declaration of principles was a most remarkable one for being evangelical and good. Probably not such another was seen in all France. This declaration was the first knowledge I had of him. Our Breton colporteur had visited the neighbourhood of this gentleman a few days before I went, and he had been told he was a protestant and a good man. He bought of him three Breton Testaments. We found him at home, and met with a cordial reception. Mr. Le Tyec had become acquainted with gospel truth while at Paris some years ago. He told us he had brought with him from Paris about one hundred French Testaments for distribution, and that the priests preached far and wide against the divine volume which he was thus giving away. He is zealous for the spread of the gospel, and said he would take steps to have a *local* to preach in as often as we would, but at stated times, in the parish where he resides. He is for a bold attack on the errors of Rome, and though he appears to be a mild man, 'no compromise with Rome' is quite his language. He said that at the time of the election he proposed to the priest to declare before him and the people why he did not go to mass, but the priest did not accept his offer. He bought of us two large bibles and eight Testaments, and also "Lucy, or the Reading of the Bible," and took several Breton and French tracts for distribution. As we were going away, he gave me one of the Breton Testaments, desiring me to present it to the priest of the place from him, with a request, in case he would have any observations to make upon it, to communicate them to him. We parted, with joy in our hearts, and soon arrived at the priest's residence. Having perceived him entering the church, I followed him, and found him in the vestry. I presented him the Testament. He appeared somewhat surprised at the present made him, especially as Mr. Le Tyec, as he remarked, did not join with them in religious worship; and not finding the bishop's approbation in the book, he hesitated whether he could ac-

cept of it. I remarked to him there could be no inconvenience in accepting of a New Testament. He then said he accepted of it, desiring me to thank Mr. Le Tyec for it. He desired me to go to his house to take something to eat, but having no time I declined, acknowledging his kindness, and left. This is a good step, and a very proper one. We trust the Lord has prepared this man to be an instrument of much good among his countrymen.

We returned to St. Eloy, and Lord's day morning, about seven o'clock, after mass, I addressed a large number of people in the open air, from Acts ii. 37—40, and gave away a good number of tracts. The old man of whom I have already spoken, was among the crowd. He and others came again to ask me many questions. A little after nine we left for Louargat, whither several were going to high mass, with some of whom and our aged friend we walked and conversed a good part of the way. I preached again at this place, soon after mass, about mid-day, from 1 Tim. i. 15, to a great number of people, the great majority of whom heard with much attention. At the close a considerable number came forward to receive tracts. Three persons applied to me, wishing to be employed in selling the New Testament.

In the afternoon we left for Belle-Isle, where I preached again in the market-place, explaining the parable of the sower according to Matt. xiii. The people applied with as much desire as ever for tracts, and we gave away all we had. We have given away some of the letter I wrote to the priest of Tremel on his opposition to the New Testament. Its good effects were evident here; we were told that the priestly opposition to the divine volume is generally disapproved of in the place. A very devotional woman had been to hear me the first time I preached here. The priest called her to account for it, but she told him that whatever he would do to her for being present, what she had heard was nothing but the truth. Monday I returned home.

You see, dear brother, the state of our labours. The Lord seems to open the way before us. I must tell you I was not without fearing the effect on public feeling of the great insurrection and ravages in Paris, but I am glad to say that we suffered no inconvenience on that account, though the country suffers not a little in present circumstances. We are quiet here. Judging from our present prospects, our labours are in the way to extend and multiply by divine blessing, and we must do our best to be up to the exigencies of the situation.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	Nov. 22, Dec. 16, Jan. 14, Feb. —, 12 and 18, March 16.
		Saker, A.....	Jan. 14.
	CAMEROONS	Merrick, J.....	Jan. 3 and 5.
		Prince, G. K.....	Jan. 30, March 22, April 8.
		Saker, A.....	Jan. 4.
AMERICA	MONTREAL	Cramp, J. M.....	March 27.
		Colgate, W.	March 24, May 23.
	NEW YORK	Middleitch, R. T.....	March 13.
		Wyckoff, W. H.....	March 3.
ASIA	AGRA.....	Makepeace, J.....	March 20.
		Phillips, T.....	Jan. 29.
		Williams, R.	No date (received April 1), Feb. 18.
		Heinig, H.....	April 28.
	BENARES	Small, G.	March 22, May 9.
		Leslie, A.	Jan. 29.
	CALCUTTA.....	Lewis, C. B.	April 7.
		Thomas, J.....	Feb. 8, March 8, April 7, May 2 and 11.
		Wenger, J.....	Feb. 15 and 18, May 2.
		Davies, J.....	March 15, April 14.
	COLOMBO	Dawson, C. C.....	March 15.
		Robinson, W.....	Dec. 16, Feb. 23.
		Smylie, H.	March 23.
		Dawson, C. C.....	April 14.
		Morgan, T.....	March 5.
		Pearce, G.....	April 6.
		Parry, J.....	Feb. 9.
		Allen, J.....	March 10, April 13.
		Page, T. C.....	Feb. 4, April 13, May 9.
		Parsons, J.....	Jan. 3, March 10.
		Beatty, H.....	Feb. 12.
		Shuck, J. L.....	April 13.
		Ham, J.....	June 5.
		Jehl, —	March 24.
		Carre, J.....	July 5.
	MORLAIX.....	Jenkins, J.....	March 30, April 21, May 15, June 20, July 13.
		Fowler, C. W. ...	April 8.
BAHAMAS	LONG ISLAND	Capern, H.....	March 29, April 26, May 27.
		Littlewood, W. ...	Feb. 28, March 25, April 27.
HAITI.....	JACMEL	Harris, M.	Jan. 8, April 8.
		Webley, W. H....	April 5, June 8.
HONDURAS	BELIZE.....	Braddick, G., & ors.	Feb. 9, March 11.
		Haly, S. T.....	Feb. 19.
		Kingdon, J.....	Feb. 10, March 10, Apr 6 and 10, May 11.
JAMAICA	ANNATTO BAY	Jones, S.....	April 5.
		Clark, J.....	Feb. 15, March 6, May 21.
		Tinson, J.	Feb. 14, March 9, May 5 and 19.
		Gay, R.	March 21.
		Dendy, W.....	Feb. 19.
	PALMOUTH	Milbourne, T.....	March 20, April 19.
		Armstrong, C. ...	March 6.

HOBY TOWN	Henderson, J. E.	April 24.	
JERICO.....	Clarke, J.	Feb. 4.	
	Cornford, P. H.	March 7.	
KETTERING	Dendy, W., & ors.	Feb. 22.	
	Knibb, M.	May 19, June 6.	
	Milbourne, T.	Feb. 17, April 4.	
KINGSTON	Clarke, J.	March 8.	
	Milbourne, T.	March 7.	
	Oughton, S.	March 1 and 9, April 4 & 6, one letter, no date, re- ceived July 4.	
	Wood, J. H.	May 4.	
LUCEA	May, J.	March 17.	
MONTEGO BAY	Vaughan, S. J.	Feb. 16 & 18, April 4.	
MOUNT CAREY	Burchell, H. C.	Jan. 19, June 5.	
	Hewett, E.	April 6.	
PORT MARIA.....	Phillippo, J. M.	Feb. 7.	
PROVIDENCE.....	Henderson, G. R.	March 7.	
SALTER'S HILL.....	Dendy, W.	March 6, April 18, May 4.	
SPANISH TOWN	Harvey, C.	Feb. 14.	
	Phillippo, J. M.	May 20.	
SPRINGFIELD.....	Tunley, J.	Feb. 19, May 10.	
STEWART TOWN	Dexter, B. B.	March 8, May 4.	
NETHERLANDS...AMSTERDAM	Muller, S.	April 28.	
	ROTTERDAM	Hiebink, H.	June 6.
TRINIDAD.....PORT OF SPAIN	Cowen, G.	April 28, May 1 & 20, June 5,	
	Law, J.	Feb. 21, March 7, April 20.	
		May 20, June 6.	
VAN DIEMAN'S LAND...LAUNCESTON.....	Dowling, H.	Nov. 16 & 30, Dec. 6 & 9.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1848.

<i>Donations.</i>	£ s. d.		£ s. d.		£ s. d.
Benham, J. L., Esq., for		LONDON AUXILIARIES.		HEREFORDSHIRE.	
<i>Debt</i>	20 0 0	Chelsea—		Hereford—	
Benham, Mr. F., for <i>do.</i>	5 0 0	Contributions, by Miss		Sunday School, for	
Benham, Mr. James, for		Vines, for <i>African</i>		<i>Dove</i>	0 14 0
<i>do.</i>	5 0 0	<i>Schools</i>	1 0 0		
Bousfield, Mrs. W.	5 5 0	Church Street, Blackfriars—		HERTFORDSHIRE.	
Elliott, J. S., Esq., for		Sunday School	4 5 0		
<i>Debt</i>	5 5 0	<i>Do.</i> , for <i>Dove</i>	0 10 0	A. B., for <i>Debt</i>	1 0 0
Haddon, Mr. John, for		Henrietta Street—		Hertford—	
<i>do.</i>	10 0 0	Contributions, for		Collection	3 7 6
Hall, Misses, Waltham-		<i>Dove</i>	3 2 8	Contributions	3 6 2
stow	5 0 0	Keppel Street	4 16 2	Hitchin, on account.....	40 0 0
Henderson, John, Esq.,					
for <i>Debt</i>	100 0 0	BEDFORDSHIRE.		KENT.	
J. T., H.	5 0 0				
Kemp, G. T., Esq., for		A. S.	10 0 0	Maidstone—	
<i>Debt</i>	50 0 0	Luton, Union Chapel—		Waghorne, Mr. C., for	
Murch, Rev. Dr., for <i>do.</i>	5 0 0	Collection and Sub-		<i>Africa</i>	3 0 0
Shaw, Mrs., for <i>do.</i>	10 0 0	scriptions (moiety)	30 0 0	Ramsgate—	
Tritton, Joseph, Esq.,				Hall, Mr. E.	1 0 0
for <i>do.</i>	100 0 0	DEVONSHIRE.		Tenterden—	
Walkden, John, Esq.,				Collection	2 8 7
for <i>do.</i>	10 0 0	Torquay—		Contributions	4 11 5
		Contributions, for		LANCASHIRE.	
<i>Legacies.</i>		<i>Debt</i>	15 0 0		
Caddick, Thomas, Esq.,				Liverpool, on account,	
late of Tewksbury,		DURHAM.		by J. J. Godfrey,	
additional	50 0 0			Esq.	200 0 0
Hunter, William, Esq.,		Norham—		Contributions, Myrtle	
late of Dundee, for		Paxon, Dr.	0 10 0	Street, for <i>Dove</i> ...	4 4 0
<i>Oriental Translations</i>	25 0 0				

£ s. d.			£ s. d.			£ s. d.					
Do., Pembroke St., Sunday School Teacher, for Africa	0	10	0	Weston by Weedon— Collection	6	6	7	Pisgah.....	2	0	0
Do., for Debt	7	10	0	Contributions	0	7	5	Pontypool, Tabernacle....	4	0	0
Do., Mrs. Water- house	5	0	0	SOMERSETSHIRE.				Rhymney, Pennel.....	1	13	10
Preston— Contributions ..	4	10	0	Bath, on account, by Mr. E. Hancock	20	0	0	Tredegar, English.....	3	4	3
LEICESTERSHIRE.				Contributions, by Rev. P. J. Saffery	1	0	0	Trosnant.....	1	0	0
Leicester— Harris, R., Esq., for Debt	50	0	0	Do, by do., for Debt	6	0	0	Victoria.....	0	9	6
LINCOLNSHIRE.				WESTMORELAND.				RADNORSHIRE—			
Lincoln— Contributions, for Debt	30	0	0	Kendal, by Rev. P. J. Saffery.....	29	0	0	Moriah	0	17	6
NORFOLK.				Do., by do., for Schools	1	0	0	Newbridge.....	2	5	1
Downham— Sunday School, for Dove.....	1	1	0	WILTSHIRE.				SCOTLAND.			
Norwich, on account, by Mr. J. D. Smith	150	0	0	Corsham— Collection	3	16	9	Haynes, Dr., Braemar...	2	0	0
NORTHAMPTONSHIRE.				Contributions	6	17	0	Dumbarton— Collection, for Trans- lations.....	3	0	0
Blisworth— Collection	4	2	9	Devizes— Contributions, by Rev. P. J. Saffery	10	10	0	Edinburgh— Contributions, by Rev. P. J. Saffery ...	23	5	2
Contributions	0	8	0	Melksham— Contributions, by do., for Debt	16	0	0	Do., for Oriental Translations	21	17	2
Brington.....	2	13	0	Trowbridge— Salter, S., Esq. ...A.S.	50	0	0	Do., for Trinidad Schools.....	0	15	6
Bugbrook— Collection	6	7	1	WORCESTERSHIRE.				Do., for Multra Schools.....	0	9	3
Contributions	6	11	6	Bewdley, additional.....	1	12	3	Do., for Dove.....	0	7	6
Proceeds of Tea Meet- ing	3	16	6	SOUTH WALES.				Elgin— Collection	9	4	9
Grendon Hall— Collection	10	1	8	BRECKNOCKSHIRE—				Glasgow— Contributions, by Rev. P. J. Saffery, for Printing Press, Western Africa.....	20	10	0
Hackleton— Collections, &c.....	26	7	6	Builth	1	10	2	Irvine— Collection	6	1	6
Hanslope	4	6	10	Errwd	0	16	7	Do., United Seces- sion Church	3	4	6
Harlestone.....	1	10	0	Llanfrynach	0	8	6	Contributions	10	1	0
Harpole	6	10	10	Llangorse	1	11	2	Kelso— Collection	3	1	4
Kislingbury	11	6	0	Llangynidr.....	2	12	5	Kilmarnock— Contribution	3	0	0
Long Buckby— Collection	9	1	4	Maesyerllan.....	2	2	8	Paisley— Collection, George St.	6	13	6
Contributions	2	0	0	Talgarth	0	6	0	Stirling— Contributions	3	18	6
Milton.....	16	11	3	CARDIGANSHIRE—					117	9	8
Pattishall	3	10	0	Penypark— Collection	3	2	4	Acknowledged before	90	0	0
Rade— Collection	7	7	0	GLAMORGANSHIRE—					27	9	8
Contributions	1	18	6	Rhymney, Soar.....	2	9	0	FOREIGN.			
Sulgrave	2	10	0	MONMOUTHSHIRE—				American and Foreign Bible Society, for Translations	304	1	0
Towcester— Collections.....	4	16	11	Bonah	3	9	2	Jamaica, Salter's Hall ...	1	0	0
Contributions	12	18	1	Blaenau, Salem	2	1	10				
				Blaenavon, Ebenezer ..	0	17	1				
				Daran-velen	6	1	1				
				Llanelly, Bethlehem.....	2	0	0				
				Noddia	1	0	1				
				Peuce	1	0	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London : in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

WHAT IS TO BE DONE?

Two cases, both very urgent and deeply interesting, have lately been laid before the Committee. One is a memorial from the Kilcooley Hills, an out-station of Clonmel, and distant twenty-two or twenty-three miles from that town, signed by more than one hundred and twenty persons, several of whom are Romanists, earnestly requesting that Mr. WILSON might be removed thither, to preach the gospel stately among them. What is to be done? was the inquiry. After much deliberation, it was determined to leave the matter in Mr. WILSON's hands, and it is likely that he will comply with this request, as, in a recent letter, he states, that if it were necessary, a fresh memorial, signed by nearly five hundred persons, would have been forwarded. But Clonmel can now only be visited occasionally, since the funds requisite to supply *both* places with an agent are not in hand, and the Committee have determined that the expenditure shall not be increased, until they have a larger income placed at their disposal. What, then, is to be done? Our churches and our wealthy brethren must answer this question.

The next case is the Ballina district. Mr. HAMILTON is much pressed by work in the town alone, having five regular services in the week, five large classes to meet, two day-schools to inspect, a Sunday school of over one hundred and twenty children which requires his superintendence, besides the distribution of relief to the suffering poor, which, in so large a district, is a work of great toil. Though the Sligo district is under Mr. McKEE's care, and Mr. HAMILTON is relieved of it, yet he has been able to visit his nine out-stations only at very distant intervals. This he deeply laments. What is to be done? He says, "Send at least two missionaries, and let one be able to preach in the native Irish. If you cannot do that, send one, and at once, and let him be settled at Foxford; and between us, we can cultivate the district on a more systematic plan." If the Committee do send one, it can only be done by giving up some station at present occupied, and thus narrowing the sphere of operations, already far too small; and throwing away, to a large extent, the labour of years. Mr. BERRY and Mr. MUL-LARKY are the only agents qualified for this work; and then either Abbeyliex, with its numerous out-stations, or Parsonstown, with Banagher, Borrisokane, and other places around, must be abandoned. Is that the reply which our churches wish to be given to our question?" We trust they will say, "No, that shall not be. You have asked us, what is to be done? We will enable you to occupy these stations without your giving up one!"

The following facts relate to the Ballina district. In some of the out-stations the fidelity of the teachers is often severely tried. All kinds of influence are brought to bear on them, not to stimulate them to increased effort in diffusing the truth, but to induce them to abandon their principles; but hitherto without success.

NO CATECHISM, NO MONEY.

That bigoted curate, of whom I wrote last month, has succeeded in getting Eneas Mac Donald's landlady to withdraw the allowance of £4 per annum, the rent of the school-

room, because he would not allow the Church Catechism to be taught in his school. I suppose it would not be well to allow him to suffer for being faithful. The state of the school shows great diligence on his part. Two hundred and sixteen chapters were repeated at the last inspection; one boy repeated the whole of the Gospel of Matthew, except the first chapter.

SUCCESS UNABATED.

Our meetings continue to be as well attended as ever. Six have applied for baptism. Our earnest prayer is that the Lord will make his word effectual in turning many to righteousness.

CROWDED SCHOOLS.

Your schools in this town, writes the Ballina reader, are well attended; indeed the rooms could not conveniently accommodate more. The Sunday school is a charming sight. The different classes almost fill the chapel. There cannot be less on an average, than 140 or 150, and nearly all remain until public worship is concluded.

We beg to call attention to some forcible and striking observations, quoted from the letter containing the previous intelligence.

WORTHY OF NOTE.

To persons acquainted with those districts where Romanism has reigned predominant, it will at once appear, that a great work has been done in Ballina—that much labour, zeal, and forbearance, must have been put forth to accomplish it—and above all that nothing but the divine blessing could have rendered these efforts successful to bring so many people out of such bondage into the glorious liberty of the children of God.

What that bondage is, may be in some sense imagined from the following specimen of

DEPLORABLE IGNORANCE.

Here real popery is to be found; not the specious popery of books, catechisms, and subtle theology—but the thing itself, in its true character and working. A person to whom I was reading the other day said to me, in reply to remarks on his sinful state, "How is that? Who in B—ever prayed like me, or did so much for their soul? Didn't I go fourteen times to the Croagh, ten times to the Island, and seven times to another place, to perform stations?" "Did all that take away your sins?" "*I don't know. I'd go all my life from place to place to be sure of that! but sure they are all still before me!*"

SUCCESS ROUSES OPPOSITION.

I have had the privilege of reading the Scriptures in Irish, the last two Lord's days, to twelve and fourteen men, who came six and seven miles to hear. One of them said to me, "Sir, there are many more who would wish to come, but we would not encourage them, because they curse."

The priest does not look on this with indifference. Last Lord's day, he denounced, not only the converts from Romanism, but all who send their children to our schools instead of his own. In order to give greater effect to his curse, and to make a deeper impression, he rang the bell, closed the book, and quenched the candles! Still things go on as

before, which plainly show that this sort of power, so much dreaded in former times, is becoming less influential.

We have often been asked whether the late fearful calamities which had fallen on Ireland, had produced any salutary change in the people. What follows may afford an answer to this inquiry; since it may fairly be presumed that similar things happen elsewhere.

A GREAT CHANGE.

I visited some time ago, observes W. McADAM, the village of N——. Most of the inhabitants are nominal protestants, but living without God, and much given to lying, swearing, sabbath breaking, and card playing, even on the Lord's day. They used to mock at all real religion, and made light of all godly men who visited them. Missionaries of every denomination had tried to establish a preaching station here, but in vain.

Now, however, they are greatly changed. Recent trials have humbled them. They are not only willing to hear the tidings of salvation, but they cordially welcome all those who come to preach, and are begging me to get you (Mr. Hamilton) to come over to them.

In a letter, dated Belfast, July 1, Mr. ECCLES reports fresh additions to the church there. Scarcely a month passes without one or two being added, which shows if not a rapid, what is perhaps better, a steady progress.

Last week another young female was added to us by baptism. The place at which, on this and former occasions, we have administered the ordinance, is at least a mile and a half from the chapel. This of course precludes the possibility of exhibiting the ordinance so as to have its due force with the people. The want of a baptistery is a great inconvenience. But silver and gold we have none. We are already tasked, in a pecuniary sense, to our utmost. Would that some of our wealthier brethren would consider our circumstances, and aid us in an object so intimately connected with our future prosperity.

We expect to receive another addition to our number on next Lord's day. Others are on their way. The harmony of the brethren, the improving attendance upon the sabbath and week-day ministrations, and the gradual opening of important doors of usefulness in the neighbourhood, afford increasing ground of devout thankfulness to Almighty God.

"Cast thy bread upon the waters and

it shall be found after many days," is an encouraging promise, and often fulfilled, but in the following instance, we think somewhat remarkably.

COME AT LAST.

It is encouraging to see, (writes J. MONAGHAN,) the seed sown some twelve or fourteen years ago, now and again springing up in a way we did not expect. I was delighted to read, the other day, a letter from a young man, once a Romanist, addressed to his friends, and who in 1831-2-3, was a scholar in the school then held in Oldrock, and who is a nephew to a priest in that neighbourhood.

In consequence of professing the truths he was then taught from the word of God, he was so persecuted by his parents and relatives, that he enlisted in the 12th regiment, which is now quartered in the Isle of France. By his good conduct he has been promoted to be a noncommissioned officer. In writing home he renews his thanks to the Baptist Irish Society, as being the means of bringing him to the Saviour, and furnishing him with an education, which has enabled him to rise to his present position and fulfil its duties. Moreover he affectionately warns his friends of their sins and unbelief, and beseeches them to study that blessed book, for doing which he was persecuted while among them.

It is very gratifying to observe the progress of the cause at Banbridge during Mr. BATES's absence in America. Though naturally anxious for their pastor's return, they do not, while he is far away from them, relax their efforts. In our last Chronicle, Mr. HAMILTON, after stating the additions which had been made during the previous month, expressed a hope of having soon to report others.

THE HOPE REALIZED.

I am glad to inform you that the two candidates of whom I spoke in my last, were baptized in the river Ban, on the 24th of last month. Both young and pious, and not living far from the town, they will be able to give time and labour to promote the interests of the church.

Every month brings intelligence of the strenuous efforts made by the priesthood, to hinder bible and tract distribution, and to put down our schools; from which it is plain that this agency is becoming increasingly formidable to them, and that they feel its power. PATRICK BRENNAN, in his reports for May and June, speaks

OF THESE EFFORTS AND THEIR FAILURE.

I find the poor more and more willing to

hear the word and receive tracts. A few days ago one of them said to me, if the priest came to take his Irish Testament from him, he would part with his life first. This shows that some of our poor Romanist neighbours value the word of God. If the priests were to leave them alone, we should have a happy county. But they will do all they can to hinder the spread of divine knowledge, until the Lord is pleased to take them out of the way.

The priest of this parish was hearing confession the other day. He called upon the poor people that were sending their children to the schools, to promise on their knees, that they would not send them again. He only got two to make the promise. *On the following day, the children were at school earlier than usual.*

A HOMELY RETORT.

I mention to you the case of a poor man named B——, who was struck by priest C——, with his whip, while travelling on the road. When asked the reason for this violence, the reply was, "you heretic, why do you meet me in the way?" The day following, B—— met the parish priest near to where he lives. He inquired, "did priest C—— read mass yesterday?" "Oh yes, he did with me at Mrs. D——'s funeral." "Well, then," said B——, "if transubstantiation be true, the Lord Jesus was not worse treated by the Jews, than he was by C——." The priest looked at him with astonishment, and asked what he meant. B—— replied, "If the wafer C—— put into his mouth was Jesus Christ, as C—— was drunk, it was not worse conduct when the Jews spat upon the Saviour, than to put the Saviour into a stomach full of whisky." This shows that the people's minds are beginning to open to the absurdity of what they have been taught. I saw B—— the next day, when he told me this. I gave him two tracts on this doctrine. *But he has had a bible for some time; and he had read it.*

SCHOOLS AND CONFESSION AGAIN.

Another instance, to show that the spell of popery is broken in some parts of this county. A few days ago the priest was hearing a station in a village not far from the town. After reading mass, he said he could not hear confession from one of them unless they would promise on their bended knees, not to send their children to the Protestant schools. They all said they would make no such promise, for when themselves and their children were starving, the Protestants were the people who relieved them. The priest said he would strip the altar, and curse them if they would not do as he ordered. The people got up, and walked off, telling him he might curse away! Not one child was kept away from the schools, and this circumstance gave me an opportunity of visiting the poor people in their houses, to read to them and their chil-

dren, the blessed book, which their priests strive to keep out of their hands.

Nothing can better prove the usefulness of the Society's agency than the existence of almost uniform ignorance amongst the elder portion of the Irish people on all religious subjects, and the comparative intelligence of the younger. It is chiefly among the latter that the good is seen.

DARKNESS.

I am sometimes surprised, (says PAT. WALSH, of Athlone,) how ignorant multitudes, both Protestants and Romanists, are of the simple truths of the Gospel. They either seem to rely for salvation in keeping the law, or by doing penance. Sometimes Protestants who have married Romanists will submit, when ill, to the rite of extreme unction. Some Protestants who have expressed a wish to join us, when asked whether they had read the Scriptures, or knew why Christ died, replied "No!" In other cases, when Romanists have expressed the same thing, and I have tried to get at their reasons, I found they neither knew the nature of what they were going to do, nor of that they wished to join. I showed them, that any one intending to take a step from one place into another, should be able to give a reason for doing so, and in like manner to know something of the doctrines he intended to abandon, and that he wished to embrace.

LIGHT.

Notwithstanding the appearance of peri-

ous times coming, there is a spirit of inquiry rising up among the people. Latterly, several Romanists have obtained bibles. There are three persons anxious to join the church. The last who was baptized continues to go on well. Our Sunday school is encouraging and well conducted; Mr. and Mrs. Wilshere take the elder classes, and I do what I can with the little ones. During the past three months I have visited 302 families, Protestant and Romanist, spoken the truth to nearly 700 persons who were present during these visits, distributed about 200 tracts, and some copies of the scriptures.

We have only room for one fact more. It is from RICHARD MOORE's journal, and will illustrate some of the preceding observations.

TIMES CHANGED.

On my way to Tully last Lord's day, I met many going to mass. I delayed them a long time, for they seemed careless about going at all. As I passed by the chapel one came from the door and walked with me, hoping to hear something more. After walking a little way, I met another, and he put many questions, which I answered, and then pointed him to Jesus, and explained the commission to the apostles. "Our eyes are open," said he; "we see that our souls are little cared for by our priests. Let me tell you, I am now fifty years old, and I recollect the time when we Romanists would as soon meet the devil as one of you. Not so now, this great enmity is gone. *We see the great efforts made to save us, body and soul, by those we once hated.*"

POSTSCRIPT.

Mr. BUGBY, late of Stepney College, has accepted the unanimous invitation of the church at Waterford, and is now permanently occupying the station, with encouraging prospects before him.

We trust the contents of this Chronicle will determine the pastors and churches to do all they can to help us this year. The Mission yet struggles with immense difficulty—not so much in Ireland, as for want of funds. Straitened on every side, carrying economy to the utmost, no fresh stations, however inviting, can be taken up; and those already occupied are far from well sustained. Coleraine, Belfast, Banbridge, Dublin, Clonmel, Waterford, Cork, Parsonstown, and Mr. MCCARTHY's district, are without a reader; and only three of these stations have schools! Alas, that we should have to state such a fact. In sober earnestness, we ask, is it always to be thus?

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secret Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.